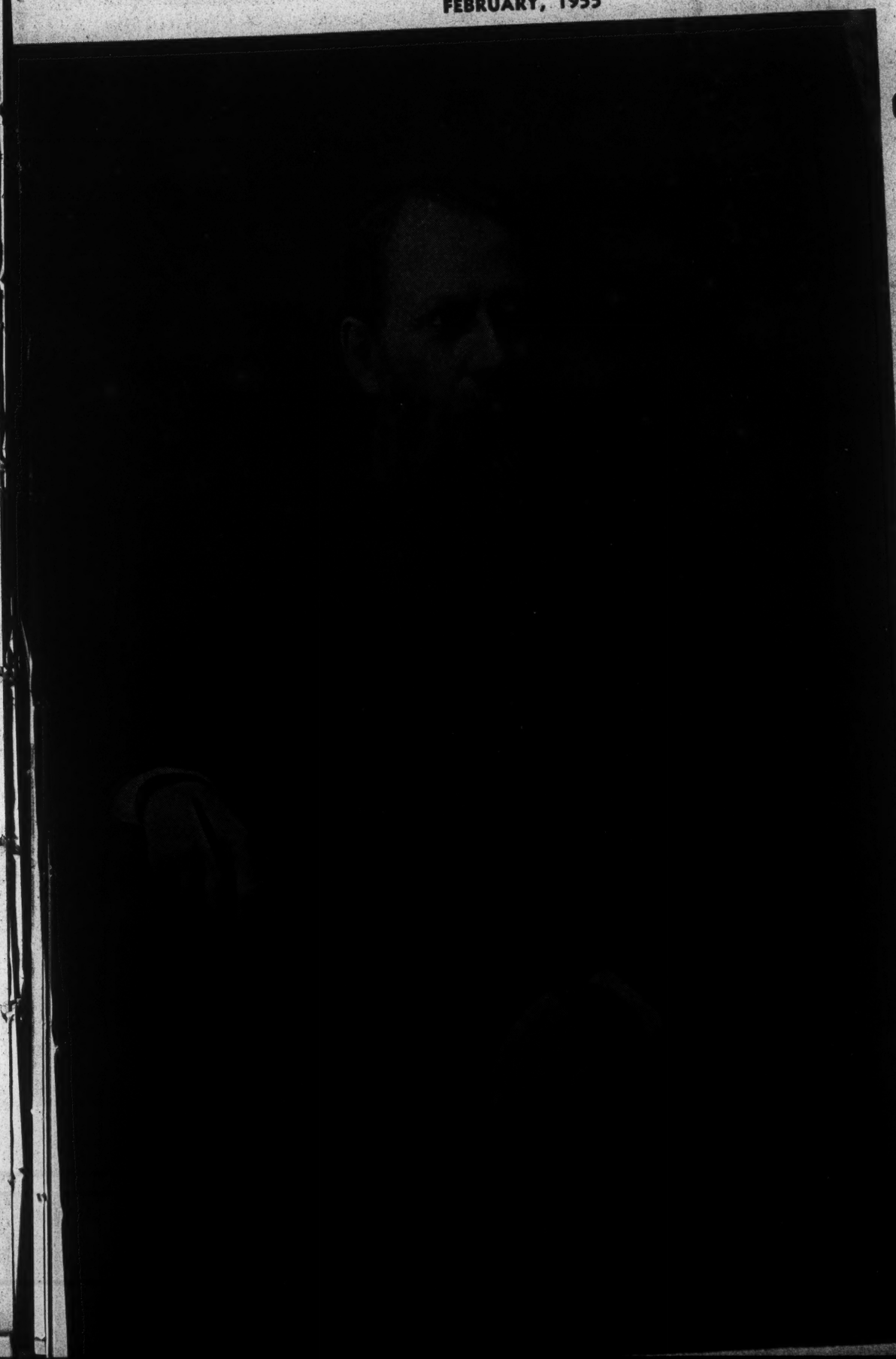
MISSIONARY HORIZONS

FEBRUARY, 1955

INDIA-PAKISTAN CENTENNIAL 1855-1955



Andrew Gordon, the "Abraham" of our Mission in India-Pakistan

Photograph, Courtesy U.P. Board of Foreign Missions

MISSIONARY HORIZONS

(Former name—Women's Missionary Magazine)

A Monthly Magazine (Bi-Monthly, July-August) published by the Women's General Missionary Society of the United Presbyterian Church of North America
906 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

Member of the Associated Church Press

Entered as second-class matter at the Post Office at Pittsburgh, Pennsylvania.
"Accepted for mailing at special rate of postage provided for in the Act of February 28, 1925, authorized February 14, 1924."

Subscription Price $1.50 a Year — Obituaries — 20c a printed line

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Pictures in the MAGAZINE furnished from the Mrs. George Moore Memorial Fund

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BARGAIN CONTINUES

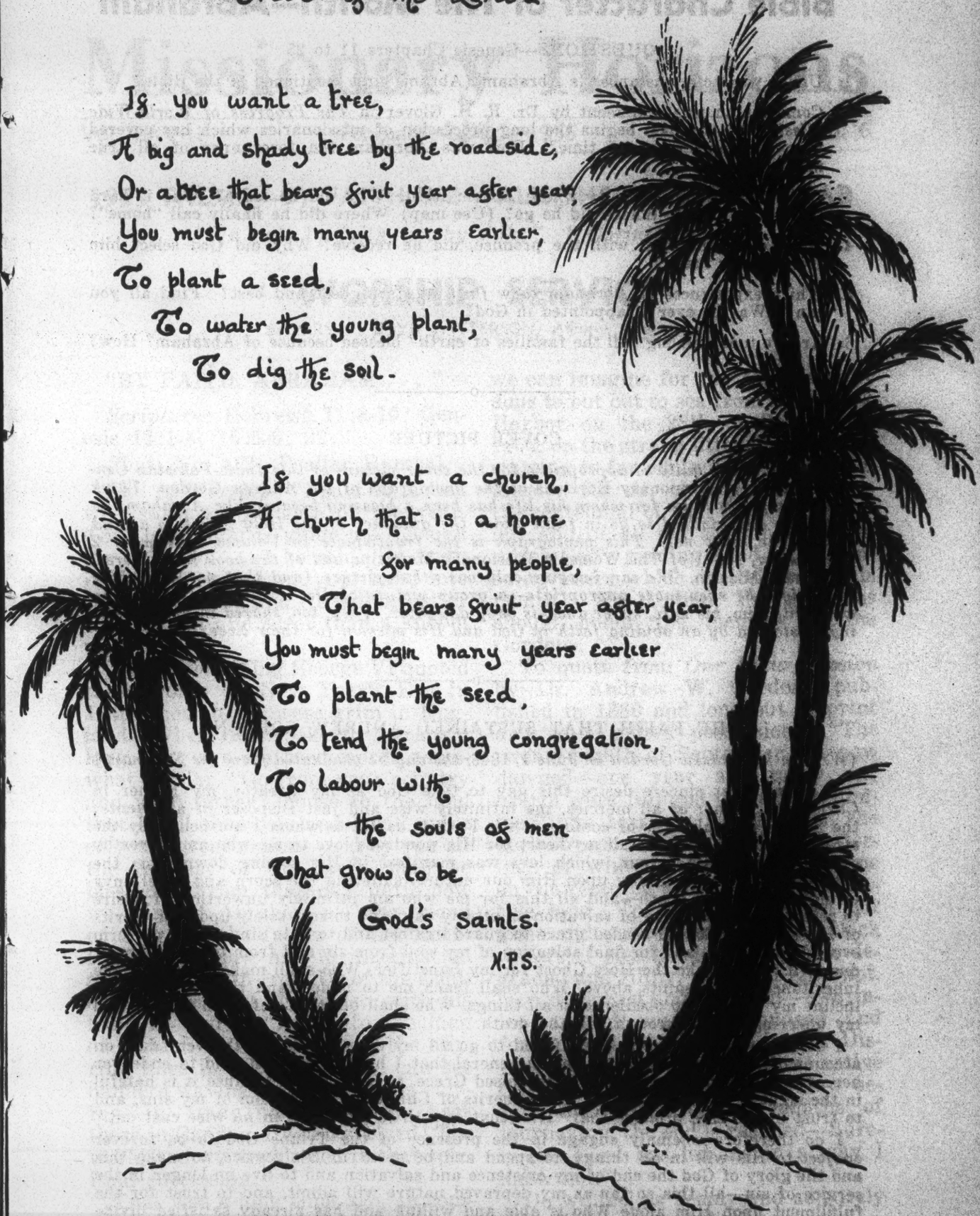
The response to the special offer for new copies of past-dated "Women's Missionary Magazines" and "Missionary Horizons" has been gratifying. The offer (see p. 236 December) at 5c each, or 25 assorted copies, all different, for $1.00 still holds. The supply of several issues is practically exhausted. Order from "Missionary Horizons," 906 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

Trees of the Lord -

If you want a tree,
A big and shady tree by the roadside,
Or a tree that bears fruit year after year,
You must begin many years earlier,
To plant a seed,
To water the young plant,
To dig the soil.

If you want a church,
A church that is a home
for many people,
That bears fruit year after year,
You must begin many years earlier
To plant the seed,
To tend the young congregation,
To labour with
the souls of men
That grow to be
God's saints.

N.P.S.



ONE HUNDRED YEARS AGO AND NOW
The United Presbyterian Church in India-Pakistan

Bible Character of The Month—Abraham

QUESTIONS—Genesis Chapters 11 to 25

1. Under what circumstances is Abraham (Abram) first mentioned in the Bible?
2. Comment on this statement by Dr. R. H. Glover in *The Progress of World-Wide Missions*: "Abraham begins the long procession of missionaries which has covered four thousand years of time." How was Abraham the forerunner of all true missionaries?
3. Describe the home vicinity where Abram lived. Why did he leave? Was it hard for him to do so? Where did he go? (Use map) Where did he finally call "home"?
4. What commandment, with the promise, did he receive? Why did God select him from among many?
5. Which experiences of Abraham show *faith* at its highest and best? Find all you can). Was he ever disappointed in God?
6. Are we today among "all the families of earth" blessed because of Abraham? How?

COVER PICTURE

Nothing seems quite so appropriate for the cover picture of this India-Pakistan Centennial issue of Missionary Horizons *as the photograph of Dr. Andrew Gordon. Think of the people in India for whom his life has been a blessing because like Abraham, he left home and kindred to go in faith under the guidance of the Holy Spirit to a land whereof he knew not! This photograph is the frontispiece in Volume* I, *Number* 2 *(September,* 1887) *of* The Women's Missionary Magazine *and of the book he authored,* Our India Mission. *We can imagine only one other picture (and that not available) that might be even more appropriate—a group picture of Dr. Gordon and those who went with him, his wife, sister and his baby daughter. They, too, shared in his pioneering, sustained by an abiding faith in God and His mission for their lives.*

THE FAITH THAT SUSTAINED ANDREW GORDON

(Written by Andrew Gordon on June 1, 1846, *the day he graduated from the Seminary)*

It is my most sincere desire this day to take God as my Creator, my Father in Christ, the Author of all mercies, the infinitely wise and just Disposer of all events; the Son as the only way of coming to the Father, as He to whom I am bound by the strongest ties to live with all my heart for His wondrous love to me who am unworthy of the least of His favour, which love was manifest in His coming down from the throne of heaven, in taking upon Him our nature, suffering the scorn and cruel envy of sinful men, and death—and all this for me who am infinitely unworthy. I desire to reject every other way of salvation as utterly vain and to rest solely upon the merits of His suffering for all needed grace to guard against and to hate sin, and to perform every known duty, and for final salvation of my soul from sin and from the punishment due to it. I also take the Holy Ghost for my Sanctifier, Who shall make me fit for the inheritance of the saints above, Who shall teach me to understand the Word and to incline my heart unto obedience in all things, Who shall be my Comfort in trouble and my unerring Guide through life and death.

I desire to take shame to myself and to go all my days humble to the very dust on account of particular sins and sins in general that I have committed, and to endeavor hereafter, through the strength of promised Grace, to hate all sin because it is hateful in the sight of God and to trust in the merits of Christ for the pardon of my sins, and to trust in the free promise that "Him that cometh to me I will in no wise cast out."

I do therefore solemnly engage in the presence of the Triune God to be forever subject to His will in all things, to spend and be spent in His service, to make this and the glory of God the end of my existence and salvation and to live no longer in the service of sin—all this so far as my depraved nature will admit, and to trust for the fulfillment upon Him alone Who is able and willing and has already satisfied divine justice and reconciled us to God.

Andrew Gordon, June 1, 1846, on his graduating from Seminary

Missionary Horizons

Vol. LXVIII February 1955 No. 6

1955 THEME—BY FAITH WE WALK THE CHRISTIAN ROAD

"We walk by faith, not by sight." 2 *Corinthians* 5:7.

WORSHIP SERVICE

By MRS. J. BOYD PATTERSON, Albany, Oregon

"BY FAITH, ABRAHAM . . . "

Scripture: Hebrews 11:8-10; Genesis 12:1-4; 15:5-6; 22:8

Sing: No. 412—Psalter Hymnal

Call to Worship: "I said to a man who stood at the gate of the year, 'Give me a light to guide me through the unknown,' and he said, 'Go forth into the dark and put your hand into the hand of God and He will be better than a light and surer than a known way.' "

Meditation: King George VI quoted these words on New Year's Eve in 1940 when things were grim in England. When God spoke to Abraham long, long ago He used words somewhat similar. "Go from your country and your father's house to the land that I will show you and I will make of you a great nation—and by you all the families of the earth shall be blessed." From that day until now we think of Abraham as "the friend of God and the father of the faithful." We follow him in imagination as he went forth from Ur of the Chaldees to the land of Canaan with his hand in God's. "And into the land of Canaan he came," one of the stirring lines in the Bible. One can see banners waving and hear bands playing—in imagination—'way back there in Canaan. He had arrived! The world and we are blessed in that spiritual succession.

That was a long time ago. In comparison, one hundred years isn't very long. But it took more courage than we can imagine for the Andrew Gordons to put out to sea from New York Harbor on the 28th of September, 1854, on the strong little ship, *Sabine*, starting to far-off India to establish a mission for our church there. It is the centennial of that faith and courage and of all the accomplishments, under God's guiding hand, of the ensuing years which we celebrate this month. We United Presbyterians should honor the memory of the Gordons.

To quote from *Our India Mission* by Dr. Andrew W. Gordon (published in 1886 and long out of print and so a prized possession), "The twenty-eighth of September has now dawned—one year ago today our hearts were full and our eyes bedimmed with tears as we stood on the deck—responding to the last flutterings of white along the living line on the receding shore of our dear native land. Today I have again cut loose and pushed out upon the black waters of Heathendom. A people degraded and filthy, poor and ignorant, lazy, dishonest and deceitful—swarming around me. Six hundred and forty thousand of these in the District of Sialkot without a native Christian! My life's work is now before me. After twelve months of journeying, the end is reached—Surely the Lord has led me in a way I knew not."

Do we feel as keenly and as surely that He leads us today?

Prayer.

ANOTHER MILESTONE

("Faith" in Urdu language)

> The Planting of the Lord—
> In the Punjab—
> That He Might Be Glorified.
> Isaiah 61:4.

A HUNDRED YEARS

When you think of planets and earth's history,
How short a space of time!
When you think of days and moments,
Heart beats and life and death—
It is a time for millions of men to live and die,
A time for the rebirth of nations and peoples,
For growth and new knowledge,
For reputation and the soul's denial,
For thousands to die in ignorance
And a few to see a great light.

So it was in the Punjab.
There was a man, an American, a United Presbyterian,
Who was chosen by his church to go to the Orient,
To preach the gospel in India.
He and his wife, his sister and his baby daughter
Set sail around the coast of Africa
And arrived in Calcutta in 1855.
They travelled slowly up the Ganges,
Across the vast plains,
And arrived at last in Sialkot
Where they settled, founded a mission,
Built a church and welcomed their fellow missionaries.

A few years later men began to be baptized,
An outcaste and a Brahmin,
A group of villagers of the weaver class,
Their wives and their children,
Their friends and their fellows,
Until there was a small community of Christians.
An orphanage welcomed the homeless,
Schools were opened,
Churches established,
The girls began to learn to read,
A theological school opened its doors,
An industrial school,
High Schools,
A Leper Home,
A Men's College,
Hospitals,
Nursing Schools,
Dispensaries,
Union work with other missions,
A girls' college,
Training schools,
Adult Literacy work,

Temperance work,
Preaching in every village,
Gospel teams and Student Camps.
Sunday Schools,
Women's Societies,
Juniors . . .

The church has grown and become a part
Of the great church universal.
In a hundred years the body of Christ in the Punjab
Has grown tall and strong;
But out beyond its walls and beyond its care
There are many millions who know nothing of the love of Christ,
Waiting for another hundred years
To bring to them the water and the bread of life.

Hladia Porter Stewart

THE HARVEST

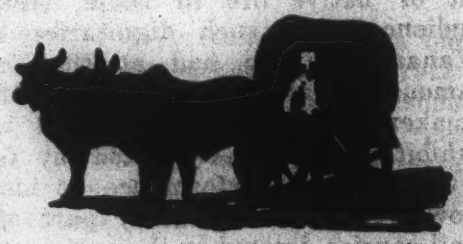
From the lofty Himalayan spires
From the treasures of eternal snows,
In tiny rivulets the sparkling water flows
And brings hope to man's desires.

Parched and barren lies the plain,
Sunbaked and hard the treeless land,
In winding curves the river cuts the sand,
And from the desert springs the waving grain.

Later still by the ingenuity of man
Canals were dug and courses laid,
Dams and dikes, and all was made
So the precious water wider, farther ran.

From the lofty heights of Almighty grace,
From the treasures of eternal might,
First in broken shadow, then full light
Flows God's redeeming love for Adam's race.

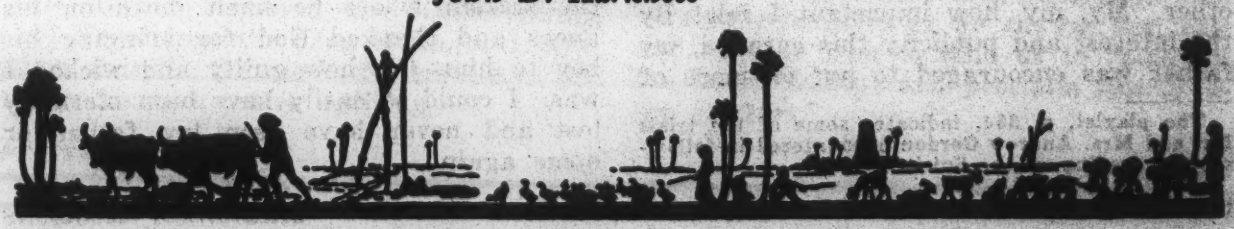
Hard and callous was the human heart
O'er tread with harking doubt and haunting fear,
Yet through the bleak darkness God's grace came near
In Christ, so God and man may never part.



God's plan for every race and tribe
Slowly unfolded as man obeyed the call
To evangelize the world all in all
Till every tongue His praise ascribe.

At length in God's good times and goals
The "Land of Five Rivers" heard the news
That God in Christ the sinful heart renews
And gives a harvest of redeemed souls.

John D. Harkness



"The Spirit of the Lord is upon me." (Isaiah 61:1)

THREE GENERATIONS—OR FOUR

ANDREW GORDON

Memories by his Son, David R. Gordon, D.D., as told to his Wife, Sue Bates Gordon

As an introductory note to this article, a bit of past history is necessary. My father was the pioneer missionary of the United Presbyterian Church to India, at the age of twenty-six years.

He married Rebecca Smith in 1852, after which they started on the long and hazardous journey by way of the Cape of Good Hope, accompanied by his oldest sister, Elizabeth and their one-year-old baby Allie. The journey took four months and seventeen days from New York to Calcutta.

After ten long and hard years of pioneer work my father's health was so completely broken down he was obliged to return to America. His means were so limited that he was forced to seek any work available. When living in Philadelphia he sold necessary articles for household use as a means of added support. The pastor of the little U. P. Church across the street happened to be my father's youngest brother, David. Two years after their return my advent into this world took place on the farm of my mother's parents not far from St. Clairsville.

Father obtained the agency to sell well-known books, such as, *The Bible Looking Glass, Cross and Crown* and William Cullen Bryant's *Library of Poetry and Song.*

As a form of entertainment in his brother's church, my father had a corner of the basement curtained off where his fourteen-year-old daughter, Allie, and he depicted a bit of native life in India. Among the audience were such dignitaries as John Wanamaker who had at that time his famous Bethany Sabbath School. Mr. Wanamaker was so much delighted with the exhibition that he requested my father to give a repeat performance at his school. How well I remember my part of acting mail carrier dressed in the native garb with a long spear over my shoulder from which swung the mail bag—little attached bells ringing as I ran up one aisle and down the other. My, my, how important I felt! By the interest and publicity this entailed, my father was encouraged to put on more of these entertainments. One night in New York City the free-will offering was well over $200.00.

As a further means of support after we moved to Cedar Rapids, Iowa, Father invested in two lots with a small brick house on one of them, in which we lived. On the other lot he had a small lumber yard to help augment his always slender means.

Although always very frail, his health improved so much that he felt impelled to return to the mission field.

He was located in Gurdaspur, a new station just opened up by the Mission. First of all, he built our home, "The Mission House," so called. He, himself, had to make and burn all the bricks used. During this time he held and filled the "professorship" in an embryo Theological Seminary, which has grown into the Gujranwala Seminary. While there, he came to America and raised over $12,000 to enlarge it for the ever-growing need of educating young men for the ministry. The headquarters for this school, I might add, was in Sialkot. At about this time the Foreign Secretary of the Board, Dr. Dales, requested my father to write the story of our Mission in India.

It was during our stay in Gurdaspur when I was sixteen years of age that Father, at great sacrifice, sent me to an English school located in the hill station at Mussoorie. It was considered the best school for boys in the country—around 115 boys. I was there for about two years, but was unfortunate enough to fall into bad company, and this bad boy and I "bolted from School." We were entirely penniless and were trying to reach the sea-front town of Bombay. We had rain and no shelter, but finally we secured the cheapest transportation in a native vehicle, native-drawn, and reached Saharanpur 40 miles away where the railway station was located on the main line. There, like the prodigal son, all cold, wet, ragged and hungry, I providentially met my father who was on his way back to Mussoori in search of me.

I had a wonderful father. Instead of punishing me, which I so richly deserved, he took his boy in his arms and then into the station where he knelt down on his knees and thanked God for bringing his boy to him. Oh, how guilty and wicked I was. I could so easily have been eternally lost and never have seen my father or home again.

The playlet, p. 254, indicates some of the trials Mr. and Mrs. Andrew Gordon encountered in following the leading of the Spirit.

In 1885 he returned with his family to America and spent over a year in writing and publishing his book, *Our India Mission*. He had the financial and literary aid of Mr. J. K. Shyrock, a close friend in business in Philadelphia. He could never have completed this book alone—but God supplied this friend who encouraged and supplied the money it took to publish it. He was greatly overworked and was forced to seek rest. Again he took deputation work for support—but was away from home. Taken ill and sent to a sanitarium he was soon sent back to Philadelphia where he died in the home of his friend, Mr. Shyrock, August 13, 1887. Later, a memorial service was held in North Church, and Mr. Shyrock gave his address, "Andrew Gordon as a Man."

DAVID R. GORDON, D.D.

Some Facts about him

By SUE BATES GORDON

David R. Gordon was born December 26, 1866 in Harrison County, Ohio, near St. Clairsville. His parents were Dr. and Mrs. Andrew Gordon, pioneer missionaries to India.

He was graduated from Monmouth College in 1891 and from Xenia Theological Seminary in 1895. Some years later Monmouth conferred upon him the honorary degree of Doctor of Divinity. During his scholastic days at Monmouth he was amateur tennis champion of the state of Illinois.

On October 26, 1895, he, with his bride of two months, Grace Williamson Gordon, sailed to India under appointment of the United Presbyterian Board of Foreign Missions. They dedicated their lives to evangelistic work in city and district, located in Gurdaspur except for five years in Rawalpindi.

Two sons were born to them, Andrew Walker and David Williamson. Mrs. Gordon died in Rawalpindi on February 5, 1935, and Dr. Gordon returned to America a few months later. He retired from missionary service on October 1, 1936, after forty-one years of following in the footsteps of his father as a missionary in India.

Since retirement he has lived in Long Beach, California. His present wife, whom he married on August 23, 1937, is Sue Bates Gordon.

Dr. Gordon received the Kaiser-i-Hind Gold Medal from the King of England, Emperor of India, George V, for service to the crown during a native uprising.

ANDREW WALKER GORDON

By PEGGY GORDON RAMBO, his daughter,

Philadelphia, Pa.

ANDREW WALKER GORDON, born June 25, 1898; graduate of Muskingum College and Xenia Seminary; missionary to India, 1923-1936; died September 30, 1936.

So would read the bare statistics of my father's life, short in years, but given to answer God's call to India. His picture in my memory is a smiling one. I cannot remember a time when he was angry. I remember his singing in the evenings as Mother played the piano after we were in bed; I remember once when he let me shoot his rifle at a tin-can target on the tennis court. I remember more than one spanking, but each one well-deserved and given in love, not anger.

He grew up in India, speaking Urdu before he could speak English. All his life he spoke Urdu like a native. He knew the people and loved them, not only because he had grown up among them, but because Christ lived in him and loved through him.

I was too young to remember specific details of his work in Sheikhupura, Jhelum and finally Taxila and Jhelum District, but I have one vivid memory of his dealing with the people. On our last trip from Kashmir to Taxila, our truck turned on its side at one very bad place in the road. Traffic was blocked in both directions and many Indians from the crowded lorries helped to right the truck. Father gave them a short speech of thanks and a word of testimony about the Bible verses written in Urdu around the panels of the truck. I didn't understand what he said, but I shall never forget how easily and lovingly he spoke and how quietly they listened. Who can tell to what extent the Lord used this incident to fulfill Isaiah 55:11?

It is hard to understand why this man, with such a heritage, such a preparation, and such a gift for reaching people, should be called Home when his work had seemingly just begun. But what blessed assurance that God called him Home and "He doeth all things well."

Walker Gordon went at the Spirit's bidding to preach good tidings. He accomplished God's purpose in his life. May the Lord grant that this fourth generation may be used effectively as we answer that call and wait on Him to send us to "bind up the brokenhearted and proclaim liberty to the captives."

PEGGY GORDON RAMBO

By MRS. J. B. CUMMINGS,
Rawalpindi, the Punjab, Pakistan

A note regarding Mrs. Rambo, the fourth generation Gordon we hope to have next year.)

FOR my daughter Elizabeth, it was always a wonderful day when Peggy Gordon came to spend the day. Peggy was a much wanted guest. What a joy it was to watch her grow as her chubby face and childhood giggles changed to a charming young lady with high purpose. How sad we all were to say goodbye to her family when her father, Walker Gordon, went to England and America in search of health. They never came back because God took Walker.

God knows how carefully brave Mrs. Gordon had to manage to give each child the kind of education the parents had had. Through it all Peggy kept in her heart the desire to serve the land to which her father, grandfather and great-grandfather had given their lives.

Now Peggy is married to a fine young doctor. They have applied to our Board of Foreign Missions to come out to Pakistan. We hope that we will get this fourth generation missionary couple to serve together with us and the Christians in Pakistan to the building up of the Kingdom of Christ in this needy place.

When these two are so remarkably prepared for this task and for living in this land, does our church at home not want to celebrate this centennial year by sending Peggy, fourth-generation volunteer, and Birch, second generation, to Pakistan? What a wonderful centennial gift to the Mission and Church in Pakistan that would be!

HIGH PRIVILEGE

O matchless honor, all unsought,
High privilege, surpassing thought
That Thou shouldest call us, Lord to be
Linked in work-fellowship with Thee;
That through simple gifts of love
We can lift many souls above
As from this place Thy message to man
Is sent forth o'er sea, o'er land;
That Christ's own word of special grace
May be heard by souls of every race.

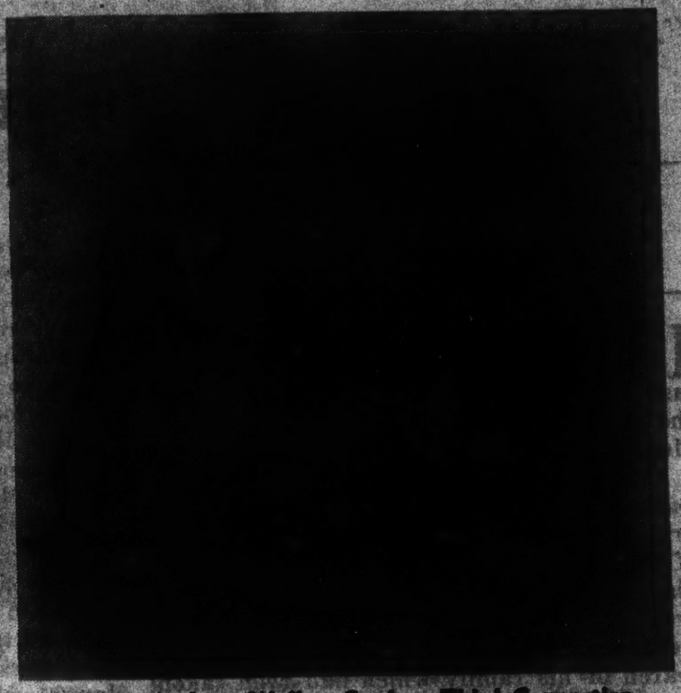
—Author Unknown

ALBUM OF EARLY MISSIONARIES

Miss Elizabeth Gordon (right) Our pioneer unmarried missionary, "Auntie Gordon," who accompanied her brother and family to India.

Mrs. Andrew Gordon (left) Pioneer missionary wife, mother, grandmother and probably also the great grandmother of missionaries to Pakistan-India.

Dr. David Gordon,
Second-Generation Missionary to India



Rev. Andrew Walker Gordon, Third-Generation Missionary, Mrs. Gordon, Betsey, Peggy, David Finley, Janette

They served in India. From left to right (Seated on floor): Kate Corbett, Cynthia Wilson, Rose Wilson, Emma Dean Anderson. (Seated on chairs): Mrs. James Barr, Mrs. James McKee, Elizabeth Gordon, Miss Josephine White, (standing): Mary J. Campbell, Annie Given. (In upper row): Dr. Maria White, Rose McCullough, Elizabeth McCahon.

Available records indicate that only two of this group survive now—Mary J. Campbell, pictured at right, whose articles appear quite regularly in "The United Presbyterian," and Annie Given (no recent picture available.)

"Anointed to preach good tidings" (Isaiah 61:1)

FIRST CONVERTS

THE KANAYA FAMILY

By MRS. JOHN D. HARKNESS,
Sargodha, Pakistan

IN a little garden plot on the Mission School Compound in Sargodha is the last resting place of Kanaya and Piyari, the first converts of our Mission from the Megs, a weaving caste of the Sikhs. It is a thrilling story to read in the book, *Our India Mission*, written by our first missionary, of the way Kanaya became a follower of Christ. He heard the Word, receiving it gladly, and beatings, hardships, separations from his loved wife and children, long wearisome journeyings into Jummu in search of his family which had been taken from him, revilings and testings, could not weaken his faith in Christ.

Dr. Gordon says, "Kanaya and Bhajna, though not aware of the secret combination against themselves in their village, know enough to make them feel that they were effectually cut off from father and mother, wife and children, house and land. When a little leisure had given them time to reflect upon their situation, they sat down, New Testament in hand, and read the words of Jesus: 'Think not that I am come to send peace'—'Ye shall be hated of all men for my name's sake'—'A man's foes shall be they of his own household'—'He that loveth son or daughter more than me is not worthy of me; he that taketh not his cross and followeth after me is not worthy of me'—'Marvel not, my brethren, if the world hate you'—'If the world hate you, ye know that it hated me before it hated you'—'If they have persecuted me, they will also persecute you' . . . From these and many other like words did the two persecuted disciples take comfort in their pilgrimage, often exclaiming in the fervor of their first love: 'How true! O how true and how precious are the words of Jesus! And how sweet it is to know that we are treated just as he was.'" (*Our India Mission*, pp. 237, 238)

The new disciples of Christ needed this joy of the Lord to see them through the wearying, trying months ahead, when in searching for the hidden family they were called upon to testify of their love for Christ in market place, in the courts of law, and to fellow travelers on the long miles of weary walking in and out of Jummu.

Kanaya's faith never flagged—and his strong testimony was, "Vain is the help of men—to God only will I look." He was always ready and able to give a reason for the faith that was in him and never hesitated to do so. After many months of separation, the family was reunited, the mother, Ramdei herself becoming a believer, and changing her name to Piyari, "Loved one." They became respected and loved members of their community in Zafarwal. But the great tribute to these Christian parents are the lives of their children, all of whom gave their lives to Christ, the sons all ministers of the Gospel and the daughters wives of ministers. One of the daughters was the first woman doctor of the Punjab. The grandchildren are all highly educated, useful, Christian men and women. The great-granddaughter was the first woman honored by the University of the Punjab by being sent to England for advanced study.

One son of Kanaya and Piyari joined his parents in heaven just a year ago. He had spent many years in Sargodha in the Christian Reading Room, where he witnessed by word and life to the love of Christ to lost men. His was a most beautiful, gentle, fruitful Christian life. His benign influence and his love of his Lord are still felt in this city.

A daughter, Mrs. Barkat Masih, widow of one of our outstanding pastors, is still living in Sargodha, a much-loved and respected woman of God. She was able to go to India this summer to visit the only other surviving child of Kanaya, Rev. Ganda Mall, whose testimony you will read in this issue of the Magazine. The Lord is good to allow us to have these two outstanding people with us to help celebrate this centennial year of our work in the Punjab. It seems to be a token of more such gifts that the Lord is wanting to give to His Church here. Are you willing to be an intercessor for the souls of men and women still unborn in the Kingdom of God, that this centennial year may be full of fruit in lives saved by the power of God through the love of Jesus Christ?

Mrs. Barkat Masih's message to the Church in the USA is Isaiah 41:10 and 1 Cor. 15:58.

Mrs. Barkat Masih, daughter of Kanaya and Piyari, beloved widow of one of our outstanding pastors.

Kanaya, first convert among the Megs of India. Through much persecution he remained true to his Christian conversion vows.

Granddaughter and great granddaughter of Kanaya and Piyari. A school teacher in the government high school for girls, Sargodha.

Rev. Ganda Mall, only surviving son of Kanaya and Piyari.

Mr. E. Joseph Kanaya, deceased son of Kanaya and Piyari.

"Liberty to the captives." (Isaiah 61:1)

REVIVAL AND SELF SUPPORT

A TESTIMONY

By REVEREND GANDA MALL,
Son of Kanaya, India

IN the months of June, July and August, 1896, Archdeacon Rev. Ehsan Ullah came to our seminary-college at Sialkot. He was a man full of the Spirit, a man of prayer and one who knew the Scriptures. Under his ministry, a real reviving began among the students of the seminary, spreading soon to the other schools in the city.

My sister Maryam, now Mrs. Barkat Masih, a teacher, was among those quickened by the Spirit. She wrote telling me that she was praying for me that I might have the fullness of the Spirit in my life and ministry and that many might come to a saving knowledge of Christ through me. I began to be more earnest in Bible study and prayer and soon an invitation came to go to Zafarwal where meetings were in progress and many were receiving power. My wife and two younger children accompanied me. We were detained by rain and bad roads and were much surprised when we arrived at midnight to find the meeting still in progress. After seeing and hearing some of the testimonies, I spent the rest of the night in heart-searching and prayer before God, waiting upon Him for a blessing.

The next day, Ehsan Ullah began talking about an indigenous church and how it must be self-supporting. One young man got up and said that he agreed that our church must be self-supporting and we may hope that it will become sufficiently strong for us to carry on and even send missionaries from our own church. Ehsan Ullah, looking at him intently said, taking his hand, "Brother, you are one of those who say but do not."

The Lord used that remark over and over again to convict me. I became more and more convinced that unless the Church is self-supporting it is like that building the foundation of which is laid on the sand. It will only remain as long as the Mission remains for it is a dependent church. I was also convicted that a sliding scale plan for going on self-support would not be useful for the Church and the cause of self-support, that it must be a clear-cut break.

I felt that I could not act on these convictions immediately as my wife so far knew nothing of my convictions and I wanted that in this big and hard task she should also be my helpmate and co-worker. I went out alone and there kneeling before Him I laid my case before Him saying, "Almighty Lord, for Thy sake and for the sake of the Church I am willing to take this difficult path. If you approve it kindly make my wife agree with me."

When I returned home I told my wife of my convictions and that I wanted her help in carrying them through.

She said, "Of course I will help you but it is not yet time. How can we educate and feed our children if we have no salary?"

She then wanted that I should take her and the children home. All the time that I was getting the horse ready I kept praying that the Lord would make a way to prevent our leaving these revival meetings and sure enough before long a great storm came and we could not leave. That night in the meeting my wife also became convicted and prayed in the meeting for help and guidance and afterwards came to me saying, "Henceforth I will be your helper and sympathizer in this great work. God help us. Let us announce it later. Together we thanked God and asked for His help and strength.

Very shortly the revival team went to our own congregation, Nidala, for meetings. The Lord gave us great comfort in the meeting there in the use of the Sixteenth Psalm. Read it yourself and see what a wonderful promise we took it to be. At the afternoon meeting in Shakrgarh my wife arose and read Esther 4:16, commenting briefly on it, said, "Dear Elders and Brothers: My husband and I have been much blessed in all these meetings and from the light of the Holy Scriptures and through the guidance of the Holy Spirit we have been convinced that without self-support the church will remain weak, and God has been saying to us that we should do without the monthly salary granted by the Mission. Therefore, tonight we say that from September 1, we will not take any money except from our own congregation, so that we may have an indigenous Church. May God help us. Please remember us in your prayers."

During that meeting many other promises were made and there was great rejoicing, psalms and hymns being sung until late into the night.

On our return home I told my congregation what we had done and carefully explained to them the need and desire for a self-support church. The people were glad and promised their co-operation. The spirit of charity prospered and as long as we were there our congregation took care of our needs. Later we were called to Rawalpindi, and that Church became the first organized self-support congregation in the Synod. Today all the congregations in the Synod are self-supporting.

I thank the Lord that He blessed those humble beginnings and dedicated lives and has shown us the fruits of our services. May God grant the Church such an overflow of the Holy Spirit and they so prosper in spiritual life that the Church in the Punjab may be all the Lord intends for it.

"Ask and it shall be given you."

SELF-SUPPORT ROOTED IN REVIVAL

By HARRIS J. STEWART, D.D.,
Gujranwala, Pakistan

THE United Presbyterian field in the Punjab has been distinguished by its relatively unique success in the matter of self-support. In the midst of a large mass-movement area, the United Presbyterian Church reports 140 self-supporting congregations, served by approximately the same number of ordained pastors, connected with a total Christian Community of more than 131,000 people. These are organized into seven Presbyteries, united in a Synod, the total membership of which is quite preponderatingly national. In spite of weaknesses and defects, this Church occupies an outstanding position in the northern part of the Indian sub-continent, especially in respect to self-support. It would be impossible to tell the whole story of how this degree of success was attained, but we will point out particularly the part *Revival* played in it.

God granted His blessing upon the seed sown by the few pioneer missionaries and their helpers who had labored with little fruit for two decades, when during the seventies of the last century there began the mass movements which grew gradually into such great proportions that as a result the total Christian population of the Punjab now numbers nearly five lakhs. The mass movement doubtless was a mixture of good and bad, but at its core was a real movement of the Spirit of God. In conserving and fostering the fruitage of this movement among a very poor people, it was but natural to use foreign funds to subsidize the labours of national workers and pastors. It was early recognized that such a policy was fraught with dangers to the work and thus much concern, many prayers, and systematic teaching entered into the efforts to counteract these dangers.

Help came from an unexpected source. General Booth was preaching in Amritsar on one of his widespread missionary tours. The fire of God which had kindled the heart and life of this famous founder of the Salvation Army, was transmitted to the young translator employed to convey his message to the audience. This young man was later well known as Arch-Deacon Ehsan Ullah, who for many years served the cause of Christ in the field of the Anglican church.

It was in 1896 that Ehsan Ullah going about with his message of repentance and dedication to the Lord reached the United Presbyterian Theological Seminary, where the Rev. D. S. Lytle was one of two missionary professors. The Spirit of God fell upon the students of the seminary. An old record states—after recording the names of the eleven students on the roll in 1896—"This year a remarkable revival began in the Seminary, which made the work of the year of memorable interest. This awakening spread to nearly all of the Mission stations and was carried to other places in the Punjab. The working of the Holy Spirit was with power, and new life was brought to all the students."

One result of this awakening was the decision made by two of the students to renounce salaries paid from foreign funds, and trusting in God, throw themselves upon the resources of the indigenous church for their support as pastors. To this resolution, made under the persuasion of the Holy Spirit, they adhered during many years of service in the Punjabi church. Their names were Labhu Mall and Mallu Chand. The early hardships they encountered were illustrated by a story which Labhu Mall used to tell. As yet without a family, his early arrangement was to visit the homes of the congregation in turn to receive his daily food as a guest. On one occasion, when the host of the day failed to call him to his meal, he went to inquire why, and was told it was because the hosts them-

selves had gone hungry for lack of food. The pastor replied that on the next similar occasion he should nevertheless be summoned at the meal hour, so that he could share with the family in their fast and in prayer to God for their daily food.

When the two young men announced their new resolution there was consternation and opposition in the ranks of established pastors paid with foreign funds. Meetings were arranged near Zafarwal, where the revival message was being brought and the duty of self-support stressed. The young pastor at Zafarwal was the Rev. Ganda Mall, and he and his wife were much alarmed at this movement which threatened to take the bread out of their mouths. He decided to attend the meetings and oppose the new doctrines. Having arrived, however, he found himself silenced under the hand of God, and in due time he and his wife also joined the little band of pioneers in the cause of self-support, urged by a message of repentance toward God and wholehearted dedication to Christ.

These three men—the Revs. Labhu Mall, Mallu Chand and Ganda Mall—not only were pioneers in this movement, but they became outstanding leaders in the Synod of the Punjab, with varying gifts of fervent evangelism, preaching, and the study of God's Word. The Rev. Labhu Mall, D.D., Professor in the Theological Seminary at Gujranwala for 39 years (until his death in 1944), was an outstanding expositor, widely known in North India as a platform speaker at Conventions. In spite of a very limited academic education, he attained a thorough knowledge of the Bible and a profound understanding of its doctrines.

The policy of self-support soon won its way in the United Presbyterian Synod of the Punjab, as well as in the Mission, so that the subsidy of pastors entirely ceased. The Mission adopted statements of policy to foster self-support, and to this program it adhered with a large degree of consistency. Where Mission and Church are convinced of the Biblical grounds of self-support, and in obedience to the divine call, devote themselves to the cause, God's blessing may be expected, but many are the specious arguments of the world, the flesh and the devil, which result in lack of unity, inconsistent policies, weakness, and retarded progress

It can hardly be doubted that revival fosters self-support, and on the other hand, an unrevived condition of God's people will hinder or even destroy it. Subjection to the will of God leads to consecration of life and possessions, the payment of the tithe, and the blessing of *giving* which is greater that that of *receiving*. A church so dedicated will become self-propagating and self-governing as well as self-supporting, under the guidance of, and in the power of, her Lord.

There can be little doubt that historically self-support in the U.P. Church was rooted in revival; also that the chief hindrance to its highest success has been lack of revival. On the other hand, let it not be supposed that self-support was the only, or chief, emphasis of the revival. It was the revival of 1896—and its roots—which led to the revival of 1905, which was connected with the Sialkot Convention.

The men who were connected with the revival of 1896 were interested in promoting revival in minor gatherings like the local "summer schools" of succeeding years. From them sprang the little group who were organized into the first Sialkot Convention Committee, with the purpose of carrying the blessing of the Holy Spirit to a wider circle by a convention in a more central location, e.g., the Christian Training Institute compound at Sialkot. Prominent among these persons who earnestly sought the outpouring of God's Spirit upon the Punjab Church were Labhu Mall, Ganda Mall, Mallu Chand, John Hyde, R. McChayne Patterson, W. B. Anderson, W. T. Anderson, etc. The earliest "Sialkot Convention Committee" appears to have consisted of Ganda Mall, Kakku Mall, W. T. Anderson and Labhu Mall (a consulting member). The character of the Sialkot Convention has always been best described as a 'Convention for the Deepening of the Spiritual Life." It is historically the Sialkot Convention which has been the mother of many other similar Conventions in North India and West Pakistan, which have multiplied in recent years in many local gatherings of a similar nature.

In the more remote and mysterious working of God's Spirit we may also trace some connections between these spiritual movements and those of the great Welsh revival, and its offspring in the Khassi Hills of Assam, and in other lands.

Were all Christian missionaries and national workers convinced that God desires His Church in this land to be strong in self-support, as well as its accompanying blessings, would we not wait upon Him more earnestly for that blessing of the Holy Spirit which would mark it as a work of God?

FREEDOM FOR THREE CAPTIVES

By MRS. J. A. McARTHUR,
Boonville, Missouri, Retired from India

NUR-UN-NISSA—MUSLIM

REARED in a home that was unusually progressive for a Muslim home, Nur-un-Nissa heard the Gospel, for her mother always listened gladly whenever the missionary or Bible woman came. But the mother never openly accepted Christ, and soon died. Since the father had died earlier, her older brother was now the head of the house, so he took all the other children with him to Lahore.

A Gujranwala man had asked for Nur in marriage, but, since he already had a wife, Nur's mother would not give her consent. But after the mother's death the man renewed his suit, the brother gave his consent and Nur came back to Gujranwala to live.

The first wife had had only one child, a son, but he had died when only a few years old. She bore no other children, so his friends persuaded the husband to marry again. It was in accordance with their religion, so the first wife could do nothing about it, though she was very bitter, and did all she could to make life miserable for Nur. One day Nur became violently ill, and felt sure the first wife had tried to poison her. She insisted that a separate house be secured for her as she was afraid to continue living in the house with the other woman. Here the Christian workers were able to visit her and read the Bible with her. She said she believed and wanted to be baptized. To have means of self-support when she became a Christian, she started coming to the mission school to prepare herself for being a teacher. But, suspecting that this was her motive, her husband forbade her leaving the house or reading the Bible with the Christians.

One day Nur was taken ill. In the hospital room where she was taken was a little Christian girl who often sang Psalms and hymns. Nur loved these and begged for them so often that her friends became alarmed that she become a Christian and took her away to where they thought she would hear no more. The last word from her was that she was still holding fast to her faith in Christ, though she cannot get away to make a public profession. So we feel sure she is free in spirit, though outwardly she is still in the bonds of a religion of which we read in a recent press report that three persons had been sentenced to one year's rigorous imprisonment each, because they had been seen eating and drinking in the day time, during the month when they were supposed to fast all month.

JIWAN MALL—HINDU

He was of a high caste Hindu family and gave promise of attaining a position of prominence, so he was sent from Hafizabad to the mission school in Gujranwala, 30 miles away. He would stay during the week, then walk home for the holidays. All the boys were expected to attend the Bible classes, but Jiwan Mall would take advantage of the class to argue with Dr. McKee.

Jiwan Mall's people were good Hindus, which means they were idol-worshipers, and had an idol in their house. One day this idol fell and was broken. It was probably knocked off by a rat, anyway it fell. The boy said to himself, "If that idol could not save itself from falling and being broken, what could it do for Jiwan Mall?"

One day he secured a copy of the Gospel of Matthew, but before he commenced to read it he prayed that if it be the truth he be convinced. Before he had read half through, he became convinced that this was the word of God. Some time later he was baptized in Gujranwala, but when he returned to his home he had to flee for his life. His family could not stand the disgrace this son had brought them by becoming a Christian.

The grace of God was manifest in the life of Jiwan Mall by his willingness to associate with the outcaste people, entering their homes and even eating and drinking with them, which, as a Hindu, he would have thought defiling to him. He was a successful worker, both with Christians and non-Christians. Mr. McArthur says that Jiwan Mall never lost his temper no matter how much the non-Christians heckled him. He would good-naturedly turn their remarks off, and continue to talk, getting his Gospel message in before he finished.

HUSSAINA—A CHUHRA

In a little mud village on the bank of the canal lived a group of Chuhras, the outcastes. These people were idolaters, with a heap of mud in the middle of the village which they worshipped and to which they gave offerings. One day the good news of salvation came to them. It was all new to them, but after further teaching and much consideration they decided to become Christians.

The first visit of a missionary there was that of Miss Emma Dean Anderson and Mrs. Shahbaz, wife of an Indian minister. These ladies had expected to return to their tents that night, but the distance was so great they found they must stay in the village.

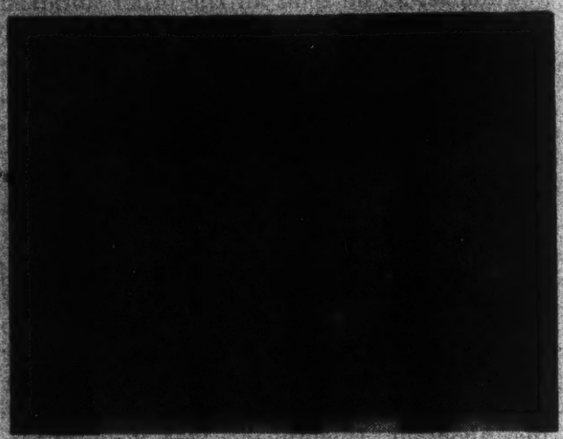
They found very eager listeners, especially among the women and girls, and Hussaina was one of these girls. The ladies took turns telling of the way of life. Ten o'clock passed, and eleven, and still they were not willing to let the meeting close, though they were tired from their day's work in the fields. By midnight, however, they were persuaded to let their guests retire, but even after they were in bed, Hussaina and the other young girls kept asking, "How does that verse go?" or "Please say that commandment over to me once more." And early next morning, before the guests were out of bed, this same group of girls was beside them asking for more.

It was a day of great rejoicing when they were baptized, rejoicing for them but not for their landlord. He had sworn that no matter what happened he would have no Christians on his place. All his persecutions failed to move them, but they grew stronger and stronger in their faith.

The next red-letter day for them was the day they first partook of the Lord's Supper. The Muslims, hearing that something out of the ordinary was to occur, came and sat at a distance to watch. They declared that during the service a ball of fire came down and rested on the tent pole where we were observing the sacrament. We, who were in the service, needed no such visible proof of the presence of the Holy Spirit, for we knew that He was there.

Not long after this Hussaina was married to a splendid young man of the village and their Christian home has been a blessing to the community.

I always looked forward to seeing Hussaina's bright face, when I went to that village, and I trust she is still witnessing in her quiet way to her freedom from the old fears and superstitions and to the liberty she has found in Christ Jesus.



Four charming Co-eds, Gordon College, Rawalpindi, Pakistan.

Twenty of the Training Center Girls, Avalon High School, Pathankot, India, singing in a Christmas choir.

"Opening of the prison to the bound" (Isaiah 61:1)

A Could-Be-True Story of Education Seekers

By MARJORIE WARD ALTER, Sialkot, The Punjab, Pakistan

The early morning sun gave slight warmth to the shivering boy against the wall. His round face was sober as he huddled close within his home-spun shirt. "Come, my son, drink your warm tea and eat a bite of bread. Thy father is in the fields plowing and you must take the goats out to graze and the buffalo too."

As Yakub joined the circle around the fire, he smiled at Meriam who was holding the new baby under her red veil and at small James who was seriously sipping his hot tea. Yakub's mother was carefully dividing the bread into scant portions for her family. Her face was worried and lined with suffering. Yakub ate eagerly and as he finished his scant meal, said to his mother, "I wish I could go to the new school, only two miles from our village.

"What nonsense, my son. Who are you to even dream of going to school. We could not even afford to buy you a slate. Forget it. Hear the goats calling to be taken out."

Yakub left hurriedly, his tears choking in his throat. The goats were frisky and the buffalo stubborn. He had two fist fights with other herds-boys. Life was not so bad after all!

Coming home dusty and tired behind the goats, he saw Meriam running to meet him. She brought the news that the school teacher was visiting with Father. Yakub could not believe that such a great man would talk to Father.

As he came into the house Father called him to his side, "This is Yakub. He is eight years old and of great use to me on the farm, Sir."

Then the teacher talked a long time and said things that made Yakub squirm. This lad should not herd goats all his life. Then wonder of wonders the teacher reached into his bag and took out a primer and a slate. "Tomorrow, Yakub, come to school."

After a restless night sleeping with the slate and primer Yakub rose with the dawn and hurried his mother to start the fire and give him his tea. But his Mother was not happy. "Who is going to herd the goats and graze the buffalo. Whose hands will cut the wood?"

Father hastened to send Yakub down the road. He ran fast through the dust. His heart sang a song "I will read, read, read."

Four years passed as Yakub ran daily down the road to the little school through the heat and rain. Several times matters threatened to keep him home from school. Father got sick and was carried to the Hospital in Sialkot. Mother went with him. Yakub used his twelve-year-old strength to carry on his Father's farm work. Meriam did the cooking and cared for the children. Yakub worried about his father and felt that he might have to stop school. Just now as he was finishing the fourth grade he hoped to go on to the C.T.I. to high school.

Then Father came home well and strong again. Mother came back with a new idea. "Meriam must go to school with you, Yakub, tomorrow. I saw the Hajipur Girls coming to church in Sialkot and Meriam must read. She perhaps could be a teacher."

So Meriam ran down the road to the boy's school with Yakub. Neither children nor parents knew that their prison doors of ignorance were opening.

There came the day when Yakub took a competitive test to enter the C.T.I. His Father did not know if he could pay the fees or not but was going to try to do more work in order to pay for Yakub's schooling. He was now known as a man who believed in learning and seemed blessed in his labors. Village elders called him for extra work which helped the family economy. Yakub found the C.T.I. such a big school. He was almost overcome by the games and the large classes and the well-dressed schoolmasters. Fortunately Yakub had a good mind and did well in his classes. He wore his first shoes in the C.T.I. Soon the little village school seemed very small.

Meriam thought her village home was lovely. It was clean and they had a Bible on the shelf that Yakub had won as a prize. Meriam liked to hold it as she recited verses for the family worship. Yakub had always read to the family even as a small school boy but Meriam couldn't do that yet. Father had been trying to get Meriam a place in Hajipur school. Then the letter came that "Meriam is to come to Hajipur. Bring two day suits and two night suits and shoes and 12 rupees fees in her hand."

Neither Meriam nor her Mother knew what that meant. Meriam's day suits were her night suits too! The pastor's wife told them to have two old suits for the night and two new ones for the day. So the cloth was woven in a nearby village and dyed in the home. James, who was wearing

Yakub's out-grown shoes, gave them to Meriam and Father gave the fees. So Meriam went to Hajipur—a very small girl in a big school. She was so happy that her face wore a smile all the while. She loved the sewing and the reading and writing and the teachers and the games. All through eight years of schooling Meriam was a happy, conscientious pupil. She wished to be a teacher and was pleased to be admitted after eighth grade to Normal Training under Miss Edith Williams.

Yakub had finished high school and came home for his vacation. He brought the news that he had hopes of going to Gordon College. In a week he was going back to Sialkot for a summer job.

"Yakub," cried his Mother, "Rawalpindi is so far away."

"My son," said his Father, "expenses are too high. How can you go?"

"Well, Father, don't worry. I have been working hard and I am sure I will get a scholarship. Mr. Foster has already asked Dr. Cummings to get me a part-time job while I attend College."

Time passed measured by toil and sacrifice in the mud village. Meriam was now a teacher. So James was able to go to the C.T.I. He wanted to finish high school so as to go to Industrial school. He wanted to be an auto mechanic. Two little sisters were following Meriam's steps in the village school and in Hajipur. Parveen wanted to be a nurse and Lavina wished to go to the Bible training Center and learn to be a Bible Teacher. Father felt his own ignorance and had joined an Adult Literacy Class in his village. He hoped to be able to read the Bible by the time Yakub had his A.B. Then Yakub was through college. For some time the family had known that Yakub was planning to be a minister of the Gospel.

That summer he was home preaching, helping the local pastor until Seminary opened.

In the summer the children redecorated the house inside and out. They put up pictures and shined the brass-ware. In the evening the neighbors all came in for worship. Meriam started a Sunday School for the ragged children round about. Parveen taught them to wash their faces and many things she had learned in school. The little home was full of gay laughter and song. Mother was always there and often her mind went back to the day Yakub went to school and how sad she was about the goats! Father was an Elder in the Church. God had blessed them abundantly.

Yakub finished Seminary. His second year was marked by his wedding with a teacher who went back with him to share a self-support pastor's service. Meriam also was married to a high school teacher. Mother liked to remember that wedding in their little mud house. How grand the teachers were who came to be with Meriam. And how fine were the young men friendly even with their degrees. And how beautiful Meriam looked in a white sari and simple jewelry. Not much like the wedding next door with the girl hidden beneath her red bridal veil and her groom never having seen her trembling with nervousness, and such ribald songs. Now James was working in a good job in Lahore. Elvina was soon finishing Bible Training School and Parveen was in the nursing school in the Memorial Hospital.

And so we leave this family in the village, the Father and Mother, simple, humble people looking into the future with hope and looking back into the dark past with wonder. For the Spirit of the Lord has fallen upon them and their prison doors have opened for them and their children.

Many Christian people have similar village homes.

The late Pastor Williams with some village school girls of his district, India.

Six teachers who received their 25-year service pins at Sialkot Girls' Boarding School and Normal Training Center. Miss Edith Williams, fourth from left, will be remembered as having studied in America. By appointment of the Mission Edith will soon become Principal, Manager and Head Mistress of the school.

SCHOOL GIRLS

Their slippers patter on the verandah,
Scraps of bright veils fly behind them as they run,
Chattering like starlings,
Laughing like the squirrels in the old shisham trees
Scuttle up to the upper branches
To look down on all this gaiety,
With bright eyes a little askance at so much liberty.

It is not so with their mothers,
Who walk demurely behind their husbands,
Wistful, perhaps, or just a little worried
That their daughters will find themselves in a new age.

Some day the little school girls will be mothers themselves,
Reading Bible stories to their little daughters,
Teaching them the lessons they learned in school,
Praying with them the prayers their teachers taught them,
And reaching out to all the mothers who cannot read
To help them on their groping way
Out of the prison house, into a free world.

—Hladia Porter Stewart

Theological Seminary, Gujranwala, Pakistan

"The acceptable year of the Lord" (Isaiah 61:2)

THE SIALKOT CONVENTION

By MRS. LAURA B. McARTHUR, Boonville, Missouri, Retired Missionary

"I THANK God He has given me no message for you today," was the quiet announcement of the one who was to give an address on the Holy Spirit to the waiting audience at Sialkot Convention in 1905.

"The Holy Spirit is the leader of this meeting," said the chairman, and he let God, the Holy Spirit, direct.

Some, burdened by lack of spirituality, had met for prayer, and then the idea of a convention was born, and in 1904 the first Sialkot Convention for "Deepening the Spiritual Life" was held, when the Lord graciously manifested Himself.

The next year Dr. W. T. Anderson sent out a last-minute trumpet call to attend and people responded well. The writer was one of the committee to care for the women. More than we had expected or had provision for came. Swamped by the crowds of women this member of the committee was cross, at least inside. Someone asked one of the women who was demanding something if she had that at home. "Oh, no," was the reply, "but when we come to a place like this we expect to find things nicer than we have at home."

As the meetings progressed the Lord spoke to the women (and to the committee member, too), then everything was all right, and everyone was happy, and no complaints even when we had to serve them a scorched dinner one night. When they left they showed gratitude out of all proportion to what we had done for them.

When the Holy Spirit was given opportunity to lead the meeting, He first brought conviction of sin. There was one day when a black cloud seemed to hang over the audience, as the realization of the awfulness of sin came to nearly every heart. Several would be praying aloud, others standing confessing sin, some sobbing as if the heart would break, all seemingly unconscious of what others were doing. But as one and another received assurance of forgiveness, songs would break out here and there, some singing, others still weeping.

An aged minister, incensed that confession of sin was allowed, asked to be given time to show the sinfulness of open confession. The answer was that they must pray about it, and took the minister into the prayer-room, where one commenced to pray earnestly for this minister. Almost at once he became convicted of sin and weeping aloud cried out, "O God, have mercy on me!" He soon went into the hall, where the meeting was in progress, and said, in a broken voice, "Some here have confessed to one or two sins, but what shall I say? My sins are more than the hairs of my head."

When things were cleared up in people's lives they were so happy that singing seemed the only way to express it. The one they sang more than any other was Psalm 30, "Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth and girded me with gladness." And from that time the metrical version of that Psalm, as found in Bible Songs of 1890, became the favorite in English meetings, "Sing unto the Lord, O ye saints of His, Sing, sing, sing unto the Lord, And at the remembrance of His holiness, O give thanks unto the Lord."

That convention was the beginning of a wave of song and praise that swept over our part of the country, so that, when we would go to the villages, the Christians would want to sing most of the night. What were they singing? Psalms, of course. And the Psalms became such a part of their lives that when the colonel of the Punjab Christian Regiment asked them to sing, they sang a Psalm. He objected to that, asking them to sing one of their ordinary songs, they said, "These are our ordinary songs, Sir—the only songs we sing."

The convention was designed for Christians, but non-Christians have come, and some have been led to the Lord.

Except for two or three times when an epidemic of cholera prevented, or when authorities forbade meetings because of political unrest, the convention has continued for 50 years. Many are the lives that have been transformed as a result of these meetings.

The program is much the same each time. Meetings in Urdu, the "educated" language, in Punjabi, the loved language of the home; sectional meetings in English, for young people, for children, etc. One outstanding feature is the prayer-rooms, one for men and one for women. Conveners are appointed who enlist pray-ers, assigning them

to certain times, so for 24 hours a day during the convention the prayer-rooms are never empty. Here the real victories are won. Sometimes the leaders in the meeting tent send to the prayer-rooms request for special prayer, as some crisis has arisen. Sometimes these in the prayer-rooms sense a special need, so with renewed earnestness their prayers ascend. Again and again the Lord fulfils His promise—"If ye ask . . . I will do."

The revival began in prayer and if we would have another, it, too, must be begun and carried on in prayer, guided by the Holy Spirit as He reveals the will of God through His word.

Prayer—the secret of the triumphant Sialkot Convention—is the secret of all Christian victories.

People gathering for Sialkot Convention in the tabernacle. A recent Convention.

Crowds gathering for an earlier Sialkot Convention which through the years has been a powerful spiritual force in the life of the Christian Church in India-Pakistan.

"To give unto them . . . garment of praise for spirit of heaviness"
(Isaiah 61:3)

THREE CHRISTIAN GIFTS

An account of the translation of the entire Book of Psalms into poetry in the Punjabi Language, in United Presbyterian Mission at Sialkot, India (now Pakistan).

SONGS FOR THE SOUL

By HENRIETTA COWDEN
New Concord, Ohio, Retired Missionary

I take pleasure in telling the part I had in this very worthwhile work. Later the same was done in Urdu, by another Committee.

In Dr. D. S. Lytle's time a few—perhaps 30 Psalms—had been put into Urdu and were being sung by the Church to American tunes. This was, of course, in the language of the educated city people. A great need was felt that the Psalms should be put into the mouths of the village people who at that time were, for the most part, illiterate. Thus the necessity arose that the Psalms should be put into verse in the Punjabi—the language the village Christians could understand and appreciate.

The Indian people are great singers and love to sing. Having nothing better they were singing the lewd, unclean, filthy heathen songs, called "Sittnian," at home and at their fairs and weddings, wherever they had occasion to congregate. There was some discussion in the Mission body as to the propriety of undertaking this project some saying it would not be good to set holy words to such tunes, lest the singers would sing them while thinking the words they were accustomed to singing to them. Others said, "No, the children will quickly learn the new words and sing them, forgetting soon the old words; and the older people will soon come into line."

This later proved to have been true. Thus the whole mine of the wonderful Psalms was opened to the Christian Church. They tell of the Messiah, many of them being Messianic in their teaching; of sin, and its punishment; of forgiveness, to those who will put sin away; especially the sin of idolatry—the almost universal sin of Hinduism—and of many low caste people of the country. I am sure this was all done by the urge of God's Holy Spirit who had written them through servants of God. So His anointing was on the work from the first.

God had already prepared a very worthy and able man to do the writing of the Psalms in verse—none other than the sainted Padri Shahbaz, pastor of the Sialkot U. P. Church. He was a Persian poet of note—now converted to Christ and living for him. He was pleased to undertake the work of translating the whole of the Psalm Book into poetry—following the plan and divisions of each Psalm as found in our American Psalter. Each part—and all meters were used for the 150 Psalms in entirety; 450 tunes were thus called for.

In humility I write this paragraph—to say the Lord had been preparing me for years—giving me a good mother who used to say she raised her children on milk and music. She had taught me to sing, as a barefooted child as I sat on her knee at family worship; and at many other times. While washing the dishes and about play, I sang. I had committed many of them before I could read. A love for them had grown during those years. A brother who played the pipe organ (a rarity in that day), took an interest in me, bought music of the best, played and taught me to sing and play them on the home organ. All this was God's Hand, I saw later, although it was unknown to me then.

I have told this with the desire to honor God who had so led me in the early years of my life. In many other ways He was preparing me for work in India: physically, in school from country school on through high school; teaching, and at Muskingum College. I was led to choose the studies that were suitable for such a career and became the base for future work—Greek, Latin, Esperanto were among the first—later the higher work in college. I know all who read this will forgive my telling, for I only wish God to have all the honor and glory that have been given to Him down through the years. Parents may be helped to urge their children in their childhood to preparation for later life by seeing to the building of strong character and proficiency in life's duties and work in general.

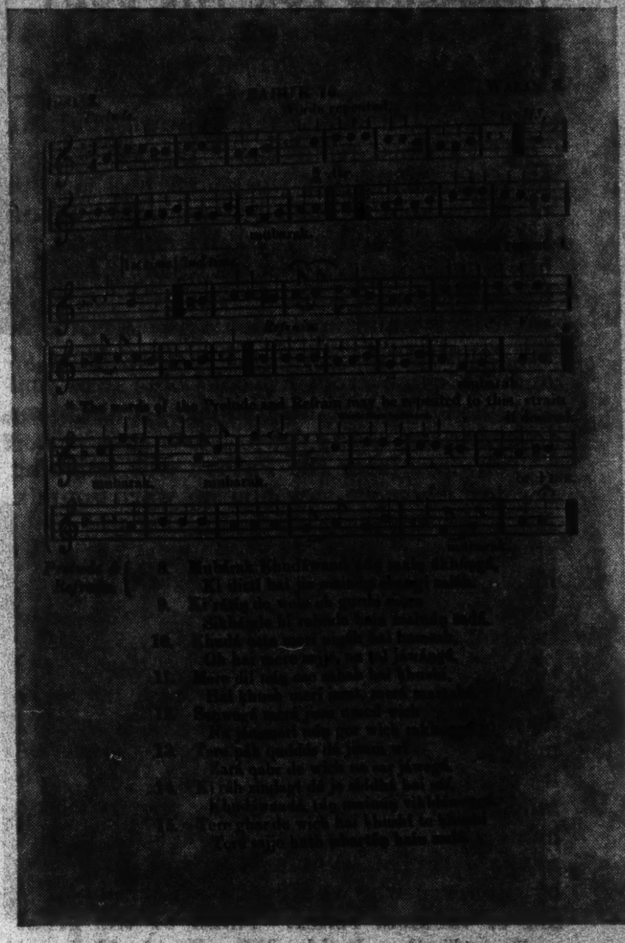
Now back to our subject: This is the technique of how it was done. An Indian, Radha Kishan, a professional Hindu singer, was found who agreed to give time and come to our aid. He said he knew all the tunes of India very well. This proved to be

true, I believe. He went to Dr. Shahbaz who had already prepared some of the poems. The two would read the poem together until the singer caught the rhythm then he would fit a tune to that rhythm and meter, and come back to Dr. Shahbaz and sing it to him. If he accepted it, then the singer brought the copy to me and sang it to me until I got it into my ear. Sometimes ten times were required—sometimes fewer, sometimes with many repetitions for one phrase. I then wrote it, as I had heard it, on music paper and sang it to him. If he approved, that particular Psalm was ready to go to the printers. If not satisfactory, then it had to be corrected.

The reader can see this was a tedious job, but, oh! how it has been blessed of the Lord to the Indian Church! The Spirit of God had then not only the Bible as a medium in teaching the word, but the Bible songs in the language and songs of the people for His praise, and the upbuilding of the Christians in their lives. It did not end there; for whenever we went to a village to hold a service we always sat outside, from necessity, if not from choice, but because there were very few churches in the villages at that time. This was good, for the neighboring non-Christians, especially the women and children would sit on the neighboring roofs to hear the songs sung by the Christians.

The Sialkot Convention was held every year, except for a year or two when a cholera epidemic forbade it. The first edition of the book came out in 1908—2000 copies. They were used at the convention that year and the whole lot had been taken home by the people on the ground. Hastily more were prepared, and when they were ready were taken and sent, literally, all over India—those taking them saying they would adapt them to their people at home. I believe the influence coming from this work of the Mission can never be measured in its worth to the Kingdom in the Indian Church. Later the Mission sent me to teach the tunes in the mission schools for girls. So the Psalms would be taught to the people by one who knew them—so they would not make their own interpretation of singing them—but should be able to sing them together on future occasions. Miss Martin and I played them on the organs at Conventions for almost 20 years. Many others learned to love them there.

PSALM 16 — PUNJABI TUNE



Now a word of how they were printed: There was no printing press in the Punjab which could print our notation on the staff. So, Miss Mary Martin and her sister, Josephine, were sent for six months to Banares. This saved both time and money. Then, as soon as I could take them from the singer and write them in our notation, have them approved by Dr. Shahbaz, then I sent them to Banares where they were printed. Then handed over to Miss Mary Martin who proofread the tunes, and to Miss Josephine, who proofread the words. Much time was thus saved by so doing.

I thank God for the part He allowed me to have in this difficult work. I believe it was all of His doing that the work was accomplished. And the Psalms are still being sung in the Punjab and in many circles. Some have been translated into Hindi, as well. They were already put into Urdu, as stated before.

HEALING FOR THE BODY

By JOHN VROON, M.D.,
Sialkot, The Punjab, Pakistan

A GROUP of rough, tough-looking Pathans from the Frontier walked into the Clinic last week and presented a man not able to walk because of illness in his knees. For six years he had spent all his wealth on false cures. For six years his honor was slipping away because he could not stand up to the fight for life in his country. As he told his story tears of anguish came from his cold blue eyes and his rugged friends uttered sighs and groans in sympathy.

Ten days later the Pathan was laughing for joy when we saw him on ward rounds. He lifted one knee and then the other and strutted about in glee. "Allah be praised," he shouted, "I am cured." Into the cold blue eyes came the gleam of hope and the light of happiness.

A strong man cries, friends groan, the family is in gloom; sickness brings the mantle of weariness, the garment of mourning, the shroud of sorrow. How real it is to everyone in everyland but how much more acute in those places where help cannot be had, where healing is not available. Think of the hardships borne by pioneers who venture forth without the aid of medical relief. Think of the great regions in the world where people live and die through generations without the hope of relief from their physical sufferings. In such a place it is hard to find a spirit of praise or a soul that rejoices.

Jesus Christ lived in such circumstances. Illness was the burden that drove multitudes to be His help. In loving sympathy how could He do aught else but heal?

"Oh with what diverse pains they came
Oh with what joy they went away"

His ministry lifted the burdens, his sympathy wiped away the tears, his mercy lifted up the fallen. Today, wherever Jesus Christ is present in His followers the same ministry must, yea, and does go on in every land to give the "mantle of praise instead of a faint spirit."

When Missions began in India it could not be long before the loving sympathy of Jesus in healing must also be shown, for here was a land of teeming millions afflicted with disease beyond all the telling. Cholera, plague, dysentery, smallpox and malaria scourged the land. Christian missionaries led the way to the establishment of hospitals and health measures bringing relief to multitudes.

In our Punjab U.P. Mission the first Women's Hospital was opened in 1884 and has ever since carried on its work of mercy. Hospitals were established in the following years in five more centers, all the work of the sacrificial spirit of love shown by the women of the Church at home through their women missionaries. Hearts and lives that had been healed by Jesus wanted to be used in healing others. All honor to the women who so practically and lovingly showed the mercy of their Lord to the most needy of all—the sick of India.

Not only does healing follow the Gospel but often such ministry is essential in presenting the gospel. In the more difficult sections of the mission field, in the work among the Muslims, the active demonstration of the power of the Gospel of Love is needed to gain a hearing. The Foreign Board hospital in Taxila was established for this purpose and has fulfilled its task with credit.

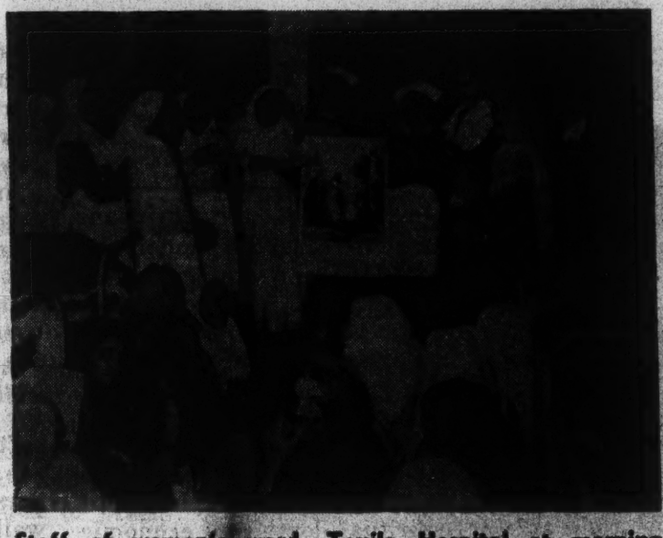
Who can tell what wonders of healing God has wrought in these Institutions? Who will be able to say how often the spirit of heaviness has been lifted and praise poured forth for the merciful healing granted? The number is unknown but from restored lives there has been a great outflow of goodwill toward all the ambassadors for Christ in this region and respect for those who are called by His name. Relieved hearts have been opened and heavy suspicion has been removed. Yes, and there have been those who have received the gift of eternal life also through the ministry of healing.

The hour and place of need has been the hour and place of Christian help. The Hospitals and clinics were established for this purpose and fulfilled it. Is the Medical Mission of the Church of Jesus Christ fulfilling that need today?

Throughout India and Pakistan the people of the villages are largely without medical aid. Disease is still rampant in the rural areas. To a very large extent these needy ones are entirely neglected even by God's children. There is no village Medical program. We are failing to respond to the cry of need that we see all about us.

In our cities the poor are many. The past years in Pakistan have been years of economic difficulties especially for the Christians here but also for the Muslims. The cost of Medical care in the Hospitals has increased tremendously. The contributions from the church at home for Medical work have not increased. The Mission Hospitals find it less and less possible to serve those in real need but in order to meet

budget must cater to those who can and pay for their services. Even to think nlarging the field of service to the vil-s has passed from the realm of hope. agers have little with which to pay for r help. Without means how can the d of mercy be extended? Oh that the d would pour out again the spirit of ng mercy on all who have the means make it possible to lift the spirit of viness from those who are cast down are without hope! Oh that the Lord ld pour out again his spirit of service those who have the ability to go out in rificial service to those burdened with ess of soul and body to lift them up, to engthen them and enable them to wear mantle of praise.



Staff of women's ward, Taxila Hospital at morning preaching time. The top of Mary Lentz' cap is seen on right (black band on cap) and beside her is Mrs. McGuill. The Bible Woman stands at left of picture roll.

s. Badr Din, faithful evangelist until her re-ement a year ago, in Memorial Hospital, lkot.

Mrs. Sabir Masih, Bible teacher in Sargodha Mission Hospital teaching a group of women patients.

Dr. Daniels, Mary B. Reid Hospital, Sargodha.

Our medical mission work wants all India-Pakistan children to be healthy and happy.

Miss Lavina Viriam, Bible Woman, Memorial Hospital, Sialkot.

LITERACY FOR THE MIND

By LAURA R. MacLACHLAN,
Adult Literacy Secretary
for West Pakistan Christian Council

THE VAST majority of our Christians have originated from the underprivileged classes. Today their status is somewhat comparable with that of the Gentiles in the days of Jewish supremacy. Before Christ came into their lives they had every reason to live in a spirit of heaviness. It has taken more than a century to convince multitudes that Christ has called them out of darkness into light. Christian education has lifted thousands of these people out of their state of spiritual death and economic servitude. Many of these do put on mantles of praise as they thank God for His Son through whom they have found a new life. True Christians who hold government posts are shining lights in the Lord in this land.

There are greater multitudes of adult Christians living in the village and slum sections of cities who know very little of Christ because the Bible is a closed book to them. They indeed live in a state of spiritual, economic and mental starvation which plunges them in despair because of their ignorance of the Bible. It is difficult to convince many that God has chosen them for His own and that He will give them understanding if they will only open their hearts and try to learn to read His Word. We do praise God that many of these people have children working in government and mission institutions and because of their children's success they, too, are becoming village leaders. In the process of creating a desire to learn to read the Bible, mainly by convincing people that they can learn, we have many interesting experiences.

In the home village of Mr. Lal Motilal, principal of our only boys' boarding school, a large class of adults is being taught by his aunt. She has had no formal education, is a widow with several children and is using her talent as a free service unto God. Mr. Motilal's father told me, "I do not want my son to eat more shame because I cannot read, therefore I am trying to learn." His mother and sister expressed their interest in reading this way, "We want to know what God is telling others in His Word." Certainly where people are truly reading God's Word their spirit of heaviness is exchanged for one of praise.

One of our men, Master Allah Ditta, who is the Superintendent of Church Schools for the Presbyterians has a wonderful wife. Mrs. Allah Ditta has read a few classes in the Pasrur G.B.S. and has been a successful teacher of adults in her village for many years. She has made her own home a real pilot project for the Christian Home Campaign. She is not content with the unrelieved grey of the interior mud walls of her home, so has used native dyes to color the lightest clay she can find and with that she makes soft backgrounds for varied-colored borders for her walls. Mauve, sea green, dull rose, soft red, brick red, blue and other shades are successfully created in this way. Borders are as varied as their creators. Some walls are left one color while another wall is entirely covered with some simple design over an attractive background. A current favorite is made by dipping each finger tip in a different colored dye, then pressing them together on the wall. While tongues chatter, many fingers dip and press and soon a wall is finished.

New songs are also learned and a general good time is had by all. She is trying to encourage others by her own example of raising sheep for wool, carding the wool and eventually knitting garments for her family. She has taught a few young women how to spin and weave and thus make their own bed spreads and sheets. Her own children never go through "the weak age" because she feeds them eggs, milk, cereals and other unspiced foods for months. Some are learning this necessary lesson from her. Mrs. Allah Ditta learns via the literature her husband brings her. Many people in this large Christian area have exchanged their spirit of heaviness for one of praise and progress many years ago.

I must tell you of Jiwan, a grandmother

Learning in the home to be literate.

and the leader of the women in her village. She learned to read Gurmukhi many years ago but only the New Testament can be had in it. She joined the literacy class with other adult members of her family last summer. She explained to me that now all her grandchildren are reading Urdu and others learning it in the adult class so she, too, wanted to learn with them. She added, "I want to learn to read the Psalms also." This public announcement on her part at the beginning of last summer's school proved to be a great incentive to her neighbors. Her teacher, pastor and I have added reason to wear the mantle of praise because of her witness.

During a recent examination of the adults in a Pasrur village in an old literacy school I was filled with a mixture of emotions, some of praise, some of shame and some of a determination to do better in the future. The master had spent some three months in this school and then went to a new center leaving these people in various stages of accomplishment. Four high school boys continued to help members of their immediate families and also continued to help in the Sabbath School. The one who spends the most time helping these adults is a blind girl who learned how to read and knit in the blind class in Pasrur G.B.S. Her life is one beautiful witness of loving service. She has taught the young women many school and Gospel songs, as well as the Adult Literacy songs. She has only two Gospels in Braille so is able to help the readers only in these two Gospels when some new or difficult word is beyond their knowledge. They gather together at night to read. She sits in a dark corner as she needs no light. Her one request of me before I left was to get her another Gospel and other Bible books so she can help the readers more. Because she and her family are desperately poor this particular request touched me much.

The Literacy work is being carried on in dozens of villages and among hundreds of people. It is quite accurate to state that practically every village carries on the work with some variety and nearly every examination day gives new surprises and at the same time a new reason to praise. Do pray that all who are literate and who are becoming literate will really desire to teach another how to read within this year which is our India-Pakistan centenary. I do not know how we can create a more lasting memorial than to teach another person how to read God's Word, thus supplying him with "the garment of praise for the Spirit of heaviness."

Candid photo of Miss MacLachlan's cook who is so anxious to help someone become literate that he forgets instructions to keep dish tray off ground, while cooking and washing dishes in camp. Literacy is certainly the order of the day in varied and sundry places.

THE BUS STOP

Luggage and people and flies,
Little tin boxes,
Little crying babies,
A child with a green shirt and a pink balloon,
Baskets and baskets of gay glass bangles,
Reflecting the sunlight,
Catching little bright twinkles
Of colored stars,
And bundles of every shape and size,
All are waiting on the mud floor
To catch the bus that goes back home
To the baby's grandmother
And the small boy's uncle
And the landlord's fields.
The spokes of a great wheel
Lead out from the bus station
To every village home
And every small town in the province.

—Hladia Porter Stewart

"Trees of righteousness, planting of the Lord, that he might be glorified" (Isaiah 61:3)

EXPANDING HORIZONS

THE "BABY" GROWING UP

By REVEREND NAZIR ALAM,
Moderator of the Synod of the Punjab

THE United Presbyterian Church in Pakistan-India is a baby of the United Presbyterian Church in America, but from the beginning, it has made itself an integral part of the whole life and task of the Church.

The early missionaries, of necessity, devoted much of their time in the beginning to building and to the study of the language. Two very fine young national Christians, Swift and Scott, were employed as language teachers, but they spent much time and thought also on evangelistic work in the city of Sialkot, preaching the Gospel and upholding new converts in their time of persecution, helping them to stand stedfast in their time of testing. Another national Christian was used of the Lord in the moving of the Spirit of God among the Megs, the weaver caste of the Sikhs.

The mass movement among the outcastes was also carried forward by consecrated nationals. Nathu, son of the headman of the village of Mirali was baptized by an early missionary, Dr. Barr. Nathu was instrumental in winning Ditt, of the village of Shahabdeke. After Ditt's baptism, he returned to his village where he began to witness of the saving power of Christ. Soon he had been used of the Lord in winning not only his own family but friends and neighbors as well. From this humble beginning the glorious Gospel spread from house to house and from village to village. Year after year the joyful sound echoed and re-echoed and the religious wave rolled onward increasing in volume and force. There is now a Christian community of more than 131,000 believers. This phenomenal growth has been of the Lord's doing—"The planting of the Lord—that He might be glorified."

This year as we celebrate the centennial of the Mission we are extremely grateful to the Church in America for their help. We are grateful for missionaries who have been the means for the spread of the Gospel in our land, for the educational privileges for our boys and girls to enable them to be better trained to teach and preach and thus spread the Gospel of salvation, for the medical work that is being done to save people from their various diseases, and also for the general help in times of great need. And so this centennial is a time of great thanksgiving and rejoicing for what the Lord has done. For some years now we have been feeling the urges that tend to change a baby into an adolescent. The "Baby" is growing up. It has not attained full maturity but it is in the process of growing up.

The Church in America and the Board of Foreign Missions have the vision of Church in Pakistan taking more and more responsibility for the work out here. The Mission and the Synod are working out a plan for accomplishing that purpose. In the Church there is significant progress, and the Church is taking responsibility for its own growth and the spread of the Gospel. The Easter Convention in Gujranwala, the Badomali Convention, The Trans-Jhelum Convention, the Bar Convention are neither Mission sponsored nor financed. The Home Mission has opened up new work in Thal area, the newly settled part of the country. An Educational fund has been set up. The Synod has also accepted responsibility for Gujranwala and Badomali districts. The Board has very kindly offered financial assistance. This is a significant step forward for manning districts where missionaries are not available. Advisory Boards are being organized for educational and medical institutions. Plans are also being made for the appointment of an Executive Secretary for Synod.

Besides the vision for a closer integration of the Synod and Mission for the administration of the work already being done, the Church is being awakened to its responsibility for being "The Evangel" in this country. As small groups here and there become revived and quickened, they feel a compulsion to witness by word and life to the unbelievers around them. The Spirit of the Lord is moving and working in this land of ours for the purpose of expanding the horizons of His Church here, that individual Christians and the corporate body of believers might realize and accept their rightful place in the eternal purpose of God, as "trees of righteousness, the planting of the Lord—that He might be glorified."

SELF-SUPPORT TODAY

By WILBUR C. CHRISTY, D.D.,
Gujranwala, Punjab, Pakistan

AFTER one hundred years of mission work, we find the United Presbyterian Synod of the Punjab the largest church body in West Pakistan. It is noted throughout the area for its adherence to the principle of self-support because, unlike those of other groups, its pastors do not receive any regular stipend from Mission sources.

This principle of self-support has been in the past and is today working successfully in many cases. This is particularly true where the pastor himself is a man of ability and consecration, with a sense of God's personal call for him and an earnest desire to serve God in building up His people. One outstanding example of such a successful self-support pastor is to be found in Rev. Sadiq Masih, who was for about thirty years pastor of a large village congregation in Gujranwala District.

Rev. Sadiq Masih was truly a man of God, who knew and loved the Lord and who faithfully ministered to the spiritual and material needs of his people during the course of that long pastorate. The result was that his people loved and supported him. He was never a rich man, but his people provided him with a decent living. Several years ago Rev. Sadiq Masih died and God used that event to call His only son, Samuel, into the ministry. Both Samuel and his wife, who is a trained nurse, left good jobs to attend Gujranwala Seminary and were faithful students throughout the three-year course. The people of the congregation never hesitated, but were insistent in their demand that they should have no other pastor than the son of their beloved Rev. Sadiq Masih.

During these three years, Samuel's widowed mother remained in the pastor's house in the village and carried on some of the pastoral work while Samuel himself visited the congregation every week end and conducted worship services.

He has now finished his seminary course and been ordained and in the active ministry for two years. He is doing good work and following in the footsteps of his father in being a faithful pastor to his people. Hence both pastor and people are rejoicing in the relationship. One feature of the life of this congregation is that the laymen have always been given a share in the responsibility. An active session meets regularly and their decisions are respected by the pastor. Moreover there is another committee of laymen, representing every village of the congregation who are responsible for the annual Bible School in which the people of the various villages of the congregation come together for a week each year for special Bible study. This congregation is a fine example of successful self-supporting work as it has been ministered to by this consecrated father and son over a period of more than thirty years.

Rev. Robert Paul and family, of Chandi Talawan, one of Pakistan's pastors.

There are many other examples of successful self-supporting congregations in the Synod of the Punjab. One of the most famous is the Kirto Congregation in Pasrur Presbytery. This large congregation has been ministered to over a period of thirty years or more by a succession of able ministers, who were faithful in teaching the Bible to their people and in developing a well trained and responsible eldership. The present pastor, the Rev. Latif Khan, is an able man who is noted for his virile leadership and consecrated wisdom in both the Synod and the Presbytery.

There can be no doubt that the self-support system is God's appointed plan for the Church, i.e., that each congregation should be responsible for the support of its own pastor and that the ultimate reliance should be on God rather than upon any human agency. As the Apostle Paul points out the measure of a church's giving is not restricted by its financial wealth or poverty, but by its spiritual condition. So where there is spiritual consecration and a real love of the Lord, even a very poor people, as the Punjabi Christians undoubtedly are, are able to achieve quite marvelous results in the realm of Christian giving.

However, in a great many cases the self-support system is not working successfully

One of best village churches in Pakistan area.

in the Punjab Church. One reason for this failure is that, due to the fact that the people are so very poor, it has been felt necessary to give a pastor a very large congregation—up to as many as thirty villages and including a Christian Community of several thousand people. The result has been that he has not been able to teach his people adequately, they have not had a vital spiritual experience and so have not been willing to give sacrificially to the work of the Church. Where pastors have not had the inclination or the ability to minister faithfully to their people the people have not paid them and many have been existing close to the edge of starvation.

Still another hindrance to the success of the self-support work has been that the pastor is often responsible for the collection of his own salary, due to the fact that most of his people are illiterate and not capable or willing to assume responsibility for keeping pastor's fund accounts. The result has been that much of the pastor's time is spent in asking for money and many of his visits to his people have that as their central purpose. This fosters unhappy relations between pastor and people. There has developed a vicious circle in which many village pastors led a precarious existence, never being very far from actual want themselves. The result has been that more capable young men have been repelled from entering the ministry and have sought more sure means of livelihood in other fields of work. Young men who could not get work in other fields have taken up the ministry with the result that the spiritual condition of the church has further degenerated and the standard of support has gotten lower and lower. Such second-rate men have been loath to train or to trust lay leaders in their congregation, for fear that they might take away some of the support which would otherwise come to the pastor and again the whole spiritual condition of the church has suffered for lack of responsible lay leaders.

Yet another factor which must be considered is the economic condition of the people of the Punjab Church. Almost without exception they are drawn from the very poorest classes of society and in the whole church it is only a small minority who have been able to establish any kind of financial foundation at all for themselves. Moreover, since the Partition of the country in 1947, the whole social structure in Pakistan has been in a state of transition and uncertainty. Those Christian people who had supported themselves, even precariously, as agricultural servants of the wealthy landowners, have found themselves now excluded even from the few rights as cultivators which they previously had. It is hard to tell what will be the eventual hope for this large group of people who know nothing but agricultural work, but who are not able to purchase or rent land to cultivate. This state of uncertainty and fear of the future inevitably has a bad effect on the people's willingness to support their pastors.

The hope for the future of the Punjab Church certainly does not lie in doing away with the self-support system. Rather it lies in getting better trained and more deeply consecrated pastors who will give intelligent leadership and initiative to their people in the meeting of their problems. It lies also in the training of many more lay leaders and in the entrusting to these men of the financial responsibilities of the church, so that the pastors can be free for spiritual service. It involves also the exploration of other means of church support in addition to the actual gifts of the people in cash and kind. The Lord's Acre Plan might be adapted in some way and it might work for the pastor to have some other trade by which he would be able to earn part of his living. However, the average pastor, if he were to do pastoral work faithfully, would find that it took all of his waking hours. Finally, the solution of the problem must inevitably include an effort to meet the total economic need of the poor.

The Punjab Church needs the sympathetic prayer of the Church in America that the Lord Himself may guide her to the solution of her many problems which seem to baffle human wisdom and understanding. Her greatest need undoubtedly is a renewed and revived allegiance to her Lord which will open the way for His cleansing and His blessing.

"They shall build the old wastes" (Isaiah 61:4)

AFTER A CENTURY

By J. B. CUMMINGS, D.D., President of the Mission

WHEN we ponder over Isaiah 61:4, we are struck by three phrases: "the ancient ruins," "the former devastations" and "the ruined cities"; the fourth "the devastation of many generations" seems intended to include the first three. What significance do these expressions have for the present situation in Pakistan?

In a very true way these three expressions bring before us the effects of Hinduism, of Mohammedanism and of Roman Catholicism. When the Aryans invaded India thousands of years ago, they reduced the Dravidians, who escaped slaughter, to serfdom. Later religious sanction was given to this practice in the caste system which placed many Dravidians in the "shudra" or servant caste and some in an even more demeaning class, the outcastes, and taught that each individual in this caste was there as a punishment for his sins. It does not require much imagination to realize what such a society would do to the souls, the minds and the emotions of outcastes, "without hope and without God in the world." Truly Hinduism produced "ancient ruins."

Then in the 8th century into this same area came the followers of the Arabian prophet. It is true that they converted millions to their faith and weakened the caste system. But they taught an unquestioning loyalty to the creed that it is more important to believe in the stark unity of God than in His holiness and to hold that He is almighty power rather than Suffering Love that redeems man through the cross. Volumes could be, and have been written on the spiritual deserts that have thus been created. One has only to live for a few years in any country in the Near East to realize the awful extent of these "former devastations."

But a hundred years ago Jesus Christ planted that "Oak of Righteousness," Andrew Gordon, and other believers, Asian and American, in this field. Especially in the blessed revival of 1893-1907 was the oil of gladness and the garment of praise freely given. As you have been told elsewhere, God planted our Church, the Synod of the Punjab in a wonderful way. But during the past thirty years the Roman Catholics have poured personnel and money into this area. Where there were probably not more than seventy-five or 100 priests and nuns in the whole Punjab in 1920,

Christian family in one of the chaks in the Thal Development Project. In the spirit of Abraham about 150 families, one-third of whom were United Presbyterian, "set out in faith, not knowing where they went, but knowing they faced a life of privation and pioneering hardships, at least for a few years." (From "Handbook of Foreign Missions")

today there must be at least 700 or 800. The result has been that many thousands of our former members have been drawn into the heresy that exalts the Roman Catholic church above Christ. Alas! we have to face many "ruined cities."

But God has ushered in the day of salvation, when the spirit of the Lord is poured out and changes mourning into gladness. We must pray that God may give His holy spirit abundantly to the members of our Synod and our Mission. For, if the Lord raises up Pakistani Christians to serve Him devotedly, one such Pakistani is worth at least three such Americans. But until God's spirit does produce such workers, more missionaries are desperately needed in every part of our work. So far as our limited understanding goes, the reduction of the Foreign Board personnel to 20 families in accordance with the Board's announced decision seems clearly to spell disaster for our Church out here. For example, we now have seven regular missionaries for all the work in Rawalpindi, whereas there were seventeen when we came out in 1924; and every side of our Mission's work is being seriously hurt.

Last month Rawalpindi Presbytery earnestly requested the Mission not to abandon more of its field. Yet only three weeks later, due to lack of missionaries, our Mission decided to give up the Jhelum District missionary's house, i.e., virtually abandon Jhelum District. Now the great increase in population on our whole field and the discovery of oil fields in Jhelum District make its occupation for Christ even more important. Friends, when we have One to whom all power in heaven and earth is given, and we face these needs, why are we not advancing? Should we celebrate our centenary by abandoning more?

Let us pray the Lord of the harvest to thrust out laborers into the harvest by moving us to pray, and to give ourselves and our money sacrificially.

THE OPEN GATE

(A Missionary Plea)

A mission compound has a wall
Or a hedge, or a fence,
But always there is a gate
And the gate stands open
To welcome the stranger,
School boys and girls,
Old men and fathers of families,
Women teachers and nurses,
And even the old beggar on crutches.

The pastor would like to borrow a book,
A college boy needs a little help with a translation,
"Are there any old clothes for a large family?"
"Can you help me to get work?"
"Will you lead the next meeting of the women's society?"
"Do you have any pictures I can show my class?"
"Have you a Bible to spare?"
"Will you read it with me every day?"
"Please help me with a program for the Juniors."
"Can you serve tea to the school teachers?"
"Please take my child into your school."

Help us to hold the gate wide open,
Help us to fill these many needs,
Help us with your money,
Help us with books and papers and pictures,
Help us with food and clothing,
Help us with sympathy and understanding,
Help us with your prayers
To help all those in need of your help and ours.

Hladia Porter Stewart

Pakistan-India Mission Anecdotes

By H. C. CHAMBERS, D.D., Daytona Beach, Florida, Retired Missionary to India

MEMORIZING THE BIBLE

IN view of the large percentage of illiteracy in our Christian community in Pakistan, great emphasis is placed on the memorizing of Bible verses and Bible stories. It is astonishing the knowledge of the Bible the rank and file of the members of the Church accumulate through the years.

At a village C. E. Convention one time, this knowledge was put to a test in the form of an old-fashioned spelling bee. Those in attendance were divided into two sides, standing opposite each other, to answer in turn 100 Bible questions of a general character. Seventy-five of them were answered before the last person sat down.

Not only is the amount of knowledge gained in memorizing these stories astonishing, but their grasp of the meaning of these stories is equally astonishing. I recall sitting one night in a crowded room of a Christian home to hear the story of Moses recited by those present, each one in turn giving a part of the story. When it came the turn of an old lady, sitting on the floor in the center of the group, to tell of Moses' last excuse for not obeying God's call to go to Egypt to deliver Israel from bondage, which the King James' version renders, "Oh my Lord, send, I pray thee by the hand of him whom thou wilt send," the old lady's version was, "Brother, I am not going."

The crowd laughed at her having Moses address God as "Brother" but it was a remarkably clear statement of just what Moses meant.

A NOTABLE CONVERT

Not all the gospel seed sown in the hard and stony soil of Jhelum District, where Miss Emma Dean Anderson served in both the early and closing years of her ministry, withered and died.

When we arrived in Jhelum in 1903 for our first year of language study, there was an interesting story current of the baptism of a notable convert from one of the villages of the district. Dr. T. L. Scott was the beloved and mild-mannered missionary in charge of the district at the time. One day a man came to see Dr. Scott. His name was Gulab Khan. He was a giant in size and the headman of his village. Wearing loose, baggy trousers, and a long shirt on the outside of the trousers instead of being tucked in, six and one-half feet tall, with shaggy beard and hair, he was a typical frontier Mohammedan.

When he came into Dr. Scott's study, so the story went, he pulled out a revolver and demanded, not "your money or your life" but in effect—"baptism or your life." He was baptized all right, and for many years he and his family, the only Christians in their village, lived a consistent Christian life. I have always thought of the New Testament passage in connection with this story, where it speaks of the Kingdom of Heaven suffering violence and the violent taking it by force.

Gulab Khan was a unique character, fearless and independent. He said that one time his fellow villagers tried to make trouble for him concerning using water from the village well. But he said, to use his own words, "I arose in my humility"—and the opposition quickly subsided. *Humility* was the least of Gulab Khan's character traits.

He had a daughter, Bashir, a very attractive, vivacious girl, who was sent to our high school in Rawalpindi. While there she formed the acquaintance of a Christian student in Gordon College, from the Christian village of Martinpur, which eventuated in marriage. They came to Martinpur to live. I was in charge at that time of the district in which Martinpur is located. Countless times I passed the home of the young man's father on my way into the village. It was built of sun-dried bricks plastered over, and the compound or yard was surrounded by a mud wall. Bashir's husband took the name of S. M. Burke after finishing college and becoming the headmaster of a school in Lahore. He came to Martinpur to visit his family frequently.

One time when I was spending a few days in the village, Gulab Khan came to visit his daughter. He called on me one day to request that I get him a tract of land from the government, for farming purposes, free of course. He said any amount up to one hundred acres would be all right. Another example of Gulab Khan's humility.

When we retired from India in 1940 we lost sight of Gulab Khan, Bashir and Burke until about two years ago when we learned that Burke was now the official in the Pakistan Embassy in Washington, and that he had gone to Philadelphia to visit our Foreign Board office and pay his respects to our secretaries. At that time Dr. Glenn Reed was about to visit our mission field

(*Continued on Page 378*)

A Centennial Playlet

"GO YE"

By HELEN R. HOPE, Granddaughter of Dr. and Mrs. Andrew Gordon, Long Beach, California

PROLOGUE

On the invitation of the venerable Dr. James Rodgers, the pastor of a large congregation in Allegheny City, five earnest Christians met in his church one night to consider the subject of Foreign Missions. India was selected as the field in which they would seek to found a Mission.

When the Associate Presbyterian Synod of North America met in Pittsburgh in May, 1853, the Allegheny congregation, with a sister congregation in Pittsburgh, urged the Synod to establish a mission in India, and pledged $600.00 a year for its support. The Synod accepted the challenge. At this meeting ten men were nominated to go to establish the work, but not one was willing to go. Therefore, 1853 passed without a beginning being made.

The next year, May 1854, the Synod met in Albany, New York. Again the question was discussed. Andrew Gordon was present at this meeting, not as a member of that body, but as a visitor, for he had not been ordained. As a spectator he watched from a pew in the farthest corner of the church.

Some thought best to call for volunteers to take up the work, while others were emphatic in urging that men be appointed to the work who were qualified, and leave it to their conscience to accept. Two of those who had spoken most enthusiastically for the latter method were chosen—but both "began to make excuse." Before the appointment was made, Andrew Gordon returned to his father's home in Johnstown, N. Y., believing that no appointment would take place that year.

A few days later he was notified that he had been selected, together with a Mr. Tate.

The difficulty of deciding this important question, the leaving of home and friends *for life*, as it seemed at that time, the discomfort and danger of travel for over four months on a sailing vessel, the loneliness, and the problem of bringing up a family in a "heathen land"—and the leading and protection of Providence will be shown in the following scene:

PLAYLET

Setting: Home of Mrs. Gordon's parents, Mr. and Mrs. Joseph Smith at New Athens, Ohio.

Characters: Andrew Gordon, aged 26.
Mr. Joseph Smith, father of Mrs. Gordon.
Mrs. Andrew Gordon (nee Rebecca Smith), aged 24.
Allie Gordon, one-year-old daughter of the Gordons.
Mrs. Joseph Smith, mother of Mrs. Gordon.
The Minister.
Euphemia Smith, about twelve years of age.

ANDREW GORDON: This is certainly very unexpected news to me. When I left the Synod meeting I did not think there would by any appointment this year. Coming without any solicitation on my part gives it, to my mind, the force and authority of a clear call from the Master.

MR. SMITH: Now that Mr. Tate, who was appointed to go with you, has declined, surely you will not consider undertaking this alone.

ANDREW GORDON: I do not know how our Foreign Board will feel about my going without a colleague, but if I do not accept, it will mean the postponement of establishing a mission in India for a whole year, and perhaps indefinitely.

MRS. SMITH: There are so many needy fields right here at home, and you have never thought before of the foreign field and have made no special preparation for that work.

ANDREW GORDON: Yes, it is true I have never seriously considered the foreign field and do not think I would ever have volunteered of my own accord. But since the appointment came there has sprung up a positive *desire* to go.

Mrs. Hope writes that Allie, the baby who accompanied the Gordons to India, was her mother. "She played with the 'heathen' children in India and learned the language which she remembered enough to carry on a conversation as long as she lived. Her parents, in order to become familiar with the language, tried to use it in their home until they found that the little daughter was not learning the English language at all. So they used English at home. During the ten years that Dr. Gordon remained in America regaining his health, he traveled and lectured on India among the U.P. Churches in the mid-west and east. My mother accompanied him, dressing in native costume and displaying curios from India and cooking a meal native style. Just before Dr. Gordon returned to India, my mother was married, becoming Allie Donnan, and lived at Cedar Rapids, Iowa, until coming to California in 1924. Mrs. Donnan made her home in Long Beach until her death in 1944 at the age of 91."

This scene, written for the Long Beach congregation, and loaned to other missionary societies, was taken from Chapter I of "Our India Mission" and from personal recollections of Mrs. Donnan.

MRS. GORDON: It is very clearly our duty to obey God's call, as I feel this to be, but, oh, how can we go so far from you!

MRS. SMITH : I just *know* I would never see you again. You are young and inexperienced, Andrew. Do you not think it would be better for an older man to undertake such responsible work?

MR. SMITH: I wonder if your health will stand the hard work and the trying climate of India.

ANDREW GORDON: Of course I will have to pass a physical examination before going. Had I offered myself, Mother, I would have many misgivings as to my fitness, but being chosen by Synod I feel I would be disobedient to the Lord's command, "Go ye therefore and teach all nations" if I refused.

MR. SMITH (*Very deliberately*): My judgment approves of your going, but I never can give my consent.

MRS. SMITH: Why the voyage alone is a terrible and dangerous thing. You will be months on an old sailing vessel, going by way of the Cape of Good Hope at the southern point of Africa, then through the rough and dangerous Southern Ocean, crossing and re-crossing the equator under a scorching sun. If I know anything about the journey you will not even have the relief of landing and scarcely see land. It will be a wonder if you ever reach India, let alone living in that heathen country.

MRS. GORDON: I know, Mother, those merchant sailing vessels are built for profitable trade and not at all for the comfort of passengers. However, going by a steamer is entirely out of the question because of the expense.

MRS. SMITH: I can not bear to think of fifteen or sixteen thousand miles of ocean rolling between us for rest of our lives, for I *know* I shall never see you again.

MR. SMITH: I would be very glad if you could see it your duty not to go.

MRS. GORDON: Here comes the minister. Let us hear what he has to say.

(*They greet the minister*)

MINISTER: I have just heard that you were chosen by Synod to establish a mission in India. I presume you have no intention of accepting.

ANDREW GORDON: Yes, I have just sent in my acceptance to the Foreign Board.

MINISTER: Surely you have not seriously considered the difficulties and responsibility of the work.

ANDREW GORDON: Yes, we have given it careful and prayerful consideration.

MINISTER: I most certainly would *not* advise you to go. Why look at the men who have refused the appointment. I understand there were ten men elected last year and not one was willing to go. Then, too, Reverend Tate who is an older man than you, has declined. I heard one of our ministers say that there was no suitable man in our church for that work.

ANDREW GORDON: I am well aware of all of these facts, yet the marching order, "Go ye" more than counterbalances all other considerations.

MINISTER (*To Mrs. Gordon*): Do you intend to take that little girl with you to India?

MRS. GORDON: Most certainly. Wherever *I* go I will of course take my babe.

MINISTER: Will you indeed? Then you will certainly repent when you reach India and see what kind of society she will have, and understand the baneful influences to which she will be exposed.

MRS. GORDON (*Bursts into tears*): It is too much! I cannot undertake it. *I cannot go.* (*Minister looks embarrassed and leaves*)

MR. SMITH (*slowly*): That — was — not — proper. (*Aside to Andrew*) That was imprudent. You know my grief at parting with Rebecca, yet I have not opposed it to *her*. Poor child, I fear the effect of this great strain may be serious. Her soul was sufficiently vexed without this.

MRS. SMITH: As much as I feel the separation, I feel it is a matter for you to decide alone. And now, we are going to town to have our daguerreotypes taken for you. You two will have the house to yourselves. Talk the whole matter over with prayer and see to what decision you can arrive by the time we return.

EUPHEMIA: Oh, mother, may I go to town with you.

MRS. SMITH: I suppose you might as well.

EUPHEMIA: And can I have my picture taken, too?

MRS. SMITH: Yes, we will all have ours taken. (*Exit Smiths*)

(*The Gordons read Psalms* 2:1-8)

ANDREW GORDON: Is this not to be brought about by agents like *us*, sent forth as we are? (*He reads Matthew* 28:19,20)

MRS. GORDON: Surely that means us, and can we refuse obedience? Remember what befell Jonah when he disobeyed God's command!

ANDREW GORDON: Who can estimate the value of a soul and the joy of winning such a prize and of rejoicing with a saved one *forever*. A life work of thirty years, should it be so long, would be richly rewarded by even *one* genuine conversion.

(*Enter the Smiths in great excitement*)

EUPHEMIA: Oh, we came very near not get-

ting home alive. What do you think happened to us coming home, Rebecca?

MRS. SMITH *(rolling up sleeve)*: See what a ball from a careless hunter's rifle did.

MRS. GORDON: Oh, mother, what a marvelous escape. How very easily it might have struck your heart instead of your arm. What a mercy that none of you were killed.

EUPHEMIA: I heard the bullet whiz past my head, but I didn't know what it was then.

MRS. SMITH: Little Euphemia was sitting between us and the bullet passed close to her head. Coming from our right and a little forward of us, it crossed our way and might have killed any one or all three of us.

MRS. GORDON: Now, mother, that is without doubt intended to teach us that we are no safer at home than we would be on the ocean or in a heathen land.

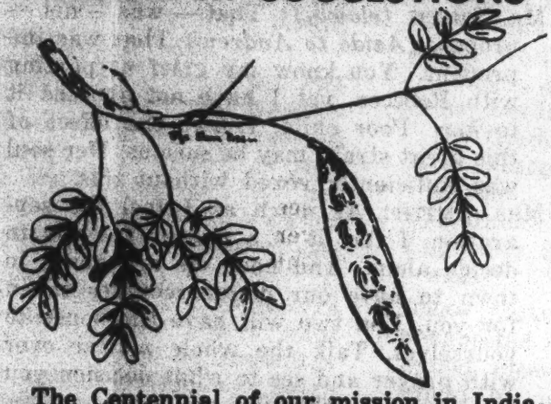
MRS. SMITH: Yes, daughter, that is the very lesson which I have learned.

EPILOGUE

On the 28th of September, 1854, Mr. and Mrs. Gordon, their baby daughter, Allie, and Mr. Gordon's sister, Elizabeth Gordon, left for India on a sailing vessel, the *Sabine*. The journey occupied 139 days. They landed at Calcutta on February 13, 1855. Their only instruction was to establish a mission in North India. Leaving his family at Sahranapur, Andrew Gordon went on to Sialkot to locate before bringing the family. He had just $17.00 when he arrived, and it was seven months before he received any money from the home Board. The distance from Calcutta to Sialkot was 1,400 miles, with only 100 miles of railroad at that time. His mode of transportation was by wagon drawn by native men.

This gives some idea of the hardships and dangers of establishing OUR INDIA MISSION one hundred years ago.

PROGRAM SUGGESTIONS



The Centennial of our mission in India-Pakistan has been referred to in this Magazine as "Another Milestone", "a tree or plant", a "baby growing up". Develop theme according to a 1, any, or some other metaphor, but the aim should be to build a Centennial program that will give intelligent gratitude to God for His leading of mission and missionaries through 100 years, also promote zeal for the unfinished work.

How will you accomplish so big a task? Sketchily, at best, for 100 years is a long time and much material is available from which program leaders may prayerfully select (See Lit. Dept. p. 379 in this Magazine, & in Dec., & Jan., issues). Let us not be so sophisticated that we believe we and/or our group know all about our Pakistan-India mission. Humbly beginning at the beginning will pay rich rewards to the teachable and learnable! How like Abraham's faith was the faith of Andrew Gordon! Add Isa. 61:1-4 to the Worship Scripture, following this symbolism throughout, if you wish. We are indebted to Mrs. John D. Harkness, co-editor, for the overall plan.

The playlet, p. 354 presents dramatically the faith that inspired Andrew Gordon and wife. Pictures, some old, some present-day, are for the enrichment of your program. Poems by missionaries (thanks to them) were written especially for this issue.

The *Workbook* (pictured p. 268, Jan. Magazine) has 56 pages of Program suggestions and materials for India-Pakistan programs, some on interdenominational study books, for Feb. and Apr. programs, but the last 8 pp. of *Workbook* are entirely on U. P. missions. DO YOU WANT TO: (*Pages refer to Workbook*)

- ....*Make "Century Plant" poster, favors, invitations?* (p. 49)
- ....*Discuss fruitage of "Century Plant"?* (p. 49)
- ....*Plan a four-person "Date-Liner" Historical Review*: (p. 49)
- ....*Use an "Imaginary Diary" plan?* (p. 49)
- ....*Make "Do You Know" slips for each to read?* (p. 49)
- ....*Quiz on the India section of* Handbook of Foreign Missions? (p. 50)
- ....*Conduct a Map Study* (*Several methods*, p. 51)
- ....*Select from* 25 *"Various Suggestions" several methods for program enrichmen, such as Role playing, discussion, visual aids, addresses etc.*, (p. 52)
- ....*Quote from* Our India Mission *by Gordon but cannot get the book* (*See quotes*, p. 53, 54)
- ....*Conduct a "Leaflet-Learning" 5-minute period? Secure inexpensive leaflets from Lit. Dept., give one to each person. May be read in several minutes ahead of meeting. Ask questions* (Workbook p. 55) *for anyone's answer.*
- ....*Discuss pertinent questions* (p. 56)

Workbook, pp. 6, 28, 35, 45, etc., may be used, also.

(Order Workbooks from WGMS Lit. Dept., or U.P. Book Store, 50¢ plus 10¢ postage.)

Editorials

WORLD DAY OF PRAYER — February 25, 1955

"More things are wrought by prayer than this world dreams of." A beautiful thought expressed in well-selected words, and absolutely true! How explain, otherwise, that which has been accomplished by Christian missions? Real though the power of prayer is to many people, are there not many unmet challenges and unsolved problems, even among Christians, that can be solved only through attitudes of love and kindliness that grow when people pray together?

Somehow, a comforting, secure, blessed feeling of the Unseen Presence of the Holy Spirit seems close and precious on the World Day of Prayer. Though this feeling can hardly be described, does it not come from the realization that Christians in many lands are praying together? Let us make the World Day of Prayer a vital experience this year. The world enveloped in prayer from dawn in the Tonga Islands to night time in the Aleutians! Each one of us may be a part of it! No community service need ever be perfunctory. If we have not already been doing so, let us begin now to be in constant prayer as we make preparations for this privileged day in our communities.

PRELIMINARY TRANSPORTATION INFORMATION TO WGMS CONVENTION, BUFFALO, NEW YORK

Arrangements are being made for round-trip, special buses from Pittsburgh, Pa., to Buffalo, New York, at the reasonable rate of approximately $8.50 per person.

Watch *Missionary Horizons* for additional information concerning travel.

ANOTHER RESIGNATION FROM BOARD MEMBERSHIP

Mrs. R. S. Copeland has submitted her resignation from the WGMS Board of Directors because of other increased duties. She feels she should confine her efforts to the two churches she and her husband serve—Clinton in Monongahela Presbytery and Robinson in Chartiers. As a busy pastor's wife she participates in seven missionary societies of different age groups.

Elected to the Board by the 1952 WGMS Convention at Detroit, Mrs. Copeland served as Women's Secretary. In this capacity she carried responsibility for promoting membership and efficiency in the Women's Department, organizing new societies, and counseling with leaders about their problems. She compiled the annual reports received from presbyterial Women's Secretaries and published the statistics of the WGMS. Mrs. Copeland fell heir to this task during the year when the Young Women's Department was discontinued and the majority of the former Young Women's societies transferred to the Women's Department. In 1953 she reported 1,176 societies with a membership of 35,684 and an average efficiency of 66 per cent, according to the WGMS standard.

Mrs. Bruce L. Rogers, whose election to the Board was announced in the November issue, has been chosen to fill the position of Women's Secretary. She is currently serving in that office in Chartiers Presbyterial. Mrs. Copeland sent out the annual report blanks for 1954 before turning over the work to her successor.

This was the sixth resignation or vacancy in the Board of Directors during 1954—the largest number in any one year of the sixty-eight years of Board history. *Edith L. McBane*, Recording Secretary

President's Page

BE STILL AND KNOW THAT I AM GOD—Psa. 46:10a

Have you read that recently? Have you thought on it? Have you practiced it?

Today, more than at any other time in the past, we need to practice *stillness.* We have cluttered minds and even sometimes cluttered hearts with all the activity and demands that this day has brought upon us. There are school projects—P.T.A. and Mothers' Clubs, social clubs and lodges, educational and "do-it-yourself" groups, entertainment, television and radio, yes and even sometimes church activities, that call us and demand our time and effort, until we say, "*What* am I going to do?" If we will only stop what we are doing and listen, there is that still small voice saying, "Be still and know that I am God."

What wonderful help we can receive, what peace we will have if we come that way to God. "Stand in awe and sin not: commune with your own heart upon your bed, and be still." Psa. 4:4. Do we hear our Father speaking to us in the jangle and confusion of this life we so often lead? It isn't likely—for stillness is essential to the reception of instruction. We cannot hear His words to us, unless we seek Him—and listen.

Right now we are being called to work in Civil Defense. This Atomic Age weighs on many minds. The Defense Units are being shown actual films of the total destruction and terrible aftermath of the bombing of Japan. Without God—what hope is there? But, "Be still and know that I am God." What an assurance! Over and above all else—*There is God.* "And the work of righteousness shall be peace and the effect of righteousness, quietness and assurance forever." Isa. 32:17.

We worry that we will not get a job done when we are supposed to—that it will not be done as well as it should be, that someone else might criticize, or might have done it better, and so on and on. My mother had a favorite quotation that is good advice,

"The world is wide in time and tide,
And God is Guide—so do not worry.
That man is blest, who does his best
And leaves the rest—so do not hurry."

Then let us come, and in a "place of quiet rest, near to the heart of God" find this peace that passeth all understanding.

HELP ME BE STILL
Author Unknown

Father —
I need your quietness today.
My heart is like a noisy thoroughfare,
Filled with the rushing racket of my work,
The rasp of worry and the whine of fear,
The snarl of hate and the moaning of old grief,
Until there is no place within my soul
Where I may steal away and rest and pray.

I need your calm.
Your whirling stars are hung
Within the endless solitude of space—
Your stillness rings the forest with a wall—
And far above the tumult of the storm,

Above the ocean's restless ebb and flow,
Above the muffled clamor of the soil,
Your silence spreads forever like a wing;
For so you build—within a brooding peace,
And work your wonders in tranquility.

Then take my life
And hush its fretful din,
And fill me with your strong serenity.
Let love flow from me gently as the light
That spreads its brightness without a strain—
And let my grief fall naturally as rain
That leaves green wonders when the storm is past.
Help me work easily, as in the spring
The urgent sap moves softly on its way
And builds the quiet miracle of leaves.

So let there be
Such calmness in my life
That fear and hate shall find no place to hide,
And anger, greed, and envy drop away
And leave my soul as cool as the sweet dawn,
As orderly as some still summer noon,
As peaceful as the night, hung white with stars.
Great Source of Life—which gave me brain to think,
And hands to work, and heart to love and grieve,
Give now the one gift every worker needs—
Without which gift all life is waste and void—
HELP ME BE STILL!

Mrs. James O. McDonald, First Vice President, WGMS Convention

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An attempt has been made to trace the authorship of this poem. Not succeeding, it is quoted as Mrs. McDonald designated it, "Author Unknown."—Editor

HONOR ROLL
DELEGATES TO THE 1955 WGMS CONVENTION
Buffalo, N. Y.— June 14-17, 1955

Presbyterial	*Date*	*Secretary Reporting*
22. Steubenville	November 30, 1954	Mrs. G. C. McBane
23. Vermont	December 3, 1954	Mrs. J. C. McLaren
24. Monongahela	December 6, 1954	Mrs. Robert M. Mitchell
25. Cleveland	December 7, 1954	Mrs. P. M. Thomas
26. Mansfield	December 10, 1954	Mrs. Arlie L. Kiser
27. Illinois Southern	December 12, 1954	Mrs. W. R. Scott
28. Nebraska	December 14, 1954	Mrs. Edward H. Franzen
29. Monmouth	December 16, 1954	Mrs. F. W. Smith
30. Chicago	December 18, 1954	Mrs. Harry Braud
31. Indiana	December 20, 1954	Mrs. Robert H. Flanary
32. Kiskiminetas	December 20, 1954	Mrs. Emerson Garland
33. Philadelphia	December 20, 1954	Mrs. Raymond H. Miller
34. Wisconsin	December 21, 1954	Mrs. Fred C. Bond
35. Xenia	December 27, 1954	Miss Mabel Stormont
36. Ohio First	December 27, 1954	Mrs. Dorothy Broxey
37. Detroit	December 27, 1954	Mrs. Edgar J. Seyb, Jr.
38. Allegheny	December 30, 1954	Mrs. W. E. Marshall
39. Big Spring	December 31, 1954	Miss Esther Barr
40. Lake	December 31, 1954	Mrs. LeRoy Hildebran

Mrs. Grant B. Gibson, Convention Secretary

On X-Change Horizons

IDEA FOR PRESBYTERIAL CONVENTION REPORTS

LEADER: "In the Spring a young man's fancy turns to love or what the girl has been thinking about all winter." In the Spring a woman's fancy turns to her new outfit of clothing, or the Spring cleaning, if she is the practical and methodical type.

We present a "Fashion Show" with some models for *your* approval. This is the Spring Presbyterial Report Show." As each model, or Secretary, comes she will be wearing an article of clothing depicting the "New Look" in her department.

The first model is ....., our Treasurer! She is wearing a dress with the new look. It is appropriate for her report as it "covers everything and is very essential." It represents the maintenance of the work and workers in our mission fields. It provides travel to and from WGMS Conventions. It shows how dollars can be changed into terms of eternal life. Instead of thinking of our money as "figures following a dollar sign" we should think of them as "figures following the leadership of Jesus Christ."

TREASURER gives her report.

LEADER: The second model is ....., our Thank Offering Secretary. She is modeling a pair of shoes. The shoes indicate sufficient understanding to give support to the various needs in our mission fields. As shoes can go only where their wearer takes them, so it is with our Thank Offering dollars. They can go only if we send them.

SECRETARY gives report.

LEADER: The third model is Mrs. ....., our Women's Secretary. She is modeling an ensemble to represent the Women's Secretary's report because it consists of several departments and particularly the efficiency ratings. Her hat, dress, coat (or suit), gloves, purse and shoes are all in harmony, and so it is with her report.

WOMEN'S SECRETARY reports.

LEADER: The next model is ....., your Teen-Age Secretary. She wears a costume known as the Gibson Girl skirt, shirtwaist and petticoat, plus a cummerbund. Because we like to see our daughters happy and provided with everything within our means to make life interesting for them, we must see that they grow spiritually as well as socially. They must be provided with a medium of expression for their service to Christ and His Church. We must progress with them in learning "new ways" and "means" in opening up *new* frontiers in Christian service. Our Teen-age groups need new members.

TEEN-AGE SECRETARY reports.

LEADER: Our Literature Secretary will model a coat. It, too, covers everything. A Literature Secretary must have all the *new* books and leaflets available for our use during the year. Her mission-study books must be the newest and most attractive in use today in the study of Missions. She is interested in *new subscriptions* and *renewals* to *Missionary Horizons*. Also, in orders for the *Prayer Cycle*.

LITERATURE SECRETARY reports.

LEADER: And now our Junior Secretary models two types of gloves, one a pair of work gloves and the other "New Look" gloves. They represent the hands that work and the hands that teach in the training of our children. The hands that work with our children must be strong, firm, dependable hands. The hands that teach must be gentle, kind, patient and understanding. The gifts sent by the Juniors to all of our mission fields give a new outlook on life to the children who receive them.

JUNIOR SECRETARY reports.

LEADER: The next model, Mrs. ....., is modeling a "new look" hat. She is our Prayer Group Secretary. Her work just "tops off everything." All of our meetings begin with prayer and the one thing our missionaries ask of us is "to be remembered in our prayers." Above all, we must be faithful in our prayer life. Just as a *new* hat can always revive a woman's spirits and give her a *new* outlook on life, so our Prayer Group can renew our zeal for the work Christ has set for us.

This clever method, used several years ago in Xenia Presbyterial, has come to our attention. It seems fitting for this "X-Change" page. Editor

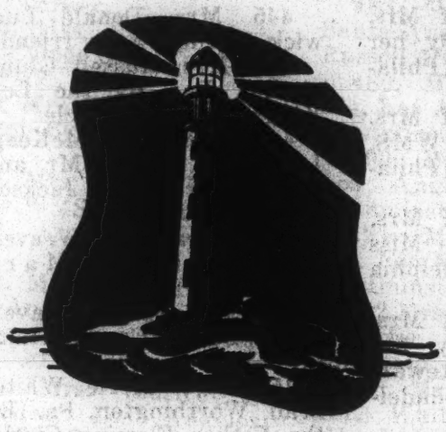
PRAYER GROUP SECRETARY reports.

LEADER: The last model in our Fashion Show is ....., our Temperance Secretary. She is modeling a "New Look" rain coat and scarf. Perhaps you think her costume is just the opposite of what she represents, but that is not true. She is trying to keep us *dry*, and her rain outfit accomplishes just that! Her report will tell us what we can do in our societies to keep our town and community dry and how we can help to dry up the liquor business. Perhaps she can suggest some *new* ways to present Temperance in our Societies.

TEMPERANCE SECRETARY reports.

LEADER: This ends our "New Look Fashion Show" for 1954.

This and That From Here, There, and Everywhere



→ RACE RELATIONS SUNDAY, FEB. 13 — The National Council of Churches in a strongly worded message addressed to the 35,500,000 members of its 30 constituent communions, has denounced racial prejudice as a "sin—contrary to the will and design of God."

Suggestions for local churches and individuals in combating prejudice and discriminatory practices were released for use in connection with the 33rd annual observance of Race Relations Sunday, February 13.

"As a child of God, a man is a member of one family, the human family. Whatever increases the sense of kinship one with another brings man closer to his Father; whatever destroys this feeling of oneness, drives man away from his father."

The Scriptural text for the Race Relations Sunday message is from Psalm 133: "Behold how good and pleasant it is when brothers dwell in unity." The message states, "While professing the basic truths of our oneness in Christ, the churches are still largely segregated on the basis of race. Thus race becomes a cause of deep division in the Christian community." Local church members are urged to work for decent homes for all people and the removal of restrictive practices based on race, color, creed or national origin.

(The quotations in the boxed headings of the Department pages are in keeping with Brotherhood and Race Relations Sunday emphasis.)

→ NEW VOICE BEHIND BAMBOO CURTAIN—The radio voice of Christian Korea went on the air officially on Dec. 15, 1954, carrying the message of "peace on earth to men of good will" to five million Koreans trapped behind the 38th Parallel that divides the war-torn country. American G.I.'s will be listening too. It was through RAVEMCCO that U.S. church funds were channelled to make the new Christian radio station, technically know as HLKY, a reality.

→ LITERACY—Messages from Egypt and from Pakistan make up the entire contents of the *World Literacy News Letter* for November, 1954. The former has been written by Davida Finney, Halana Mikhail and Marjorie Dye; the latter, by Laura MacLachlan. If you subscribe to this four-page Laubach folder, be sure to read these literacy messages.

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

To discriminate against a man because of race, color, creed or national origin is antithetical to democracy and dangerous to America. —B. M. Baruch

JOYFUL THANK OFFERING NEWS!

The 1954 Thank Offering is reason for giving worthy thanks unto the Lord—representing gifts from truly grateful hearts and with the earnest desire that others may come to know and love Him.

Shows an increase of over $8,500.

1953	1954
$282,640.00	$291,150.00

LIFE DIRECTORS
$300 Each

10. Mrs. Mamie Myslik, Los Angeles, Calif. By Miss Lucile Myslik.

11. Mrs. J. H. Robinson, Long Beach, Calif. By Mr. and Mrs. C. L. Robinson.

MEMORIAL THANK OFFERING
$100 Each

42. In memory of Mr. Richard Clifton. By his sister, Mrs. Lillian Laughead (Los Angeles Presbytl.)

43. In memory of Mrs. Leota Huston. By the Thos. R. Huston Estate ($500. given) through Los Angeles Presbytl.

44. In memory of Mr. Edwin Sahati. By his sister, Miss Sally Sahati through San Francisco Presbyterial.

45. In memory of Mrs. H. T. McLaughlin. Given through Roma Beatty Missionary Soc., 1st Church, Steubenville, O. (Steubenville Presbytl.)

46. In memory of Mrs. Mattie McCollough. By Mr. and Mrs. Willis J. McCollough (Steubenville Presbyterial).

47. In memory of Mrs. John B. Karr. By her son, Streeper Karr (Philadelphia Presbytl.)

48. In memory of Mrs. Pary Patterson. By WMS, Norris Square Church (Phila. Presbytl.)

49. In memory of Mrs. Morton Boyd. By her family and friends. (Philadelphia Presbytl.)

50. In memory of Mrs. William H. Eden. By her husband. $500 given (Philadelphia Presbytl.)

51. In memory of Mrs. William H. Eden. By WMS, Wynnefield Church (Philadelphia Presbytl.)

52. In memory of Mrs. William Eden. By Miss Helen Eden (Philadelphia Presbytl.)

53. In memory of Mrs. Anna M. Kelly. By her niece, Miss Fanny Stewart ($200.00 given) Philadelphia Presbytl.

54. In memory of Miss Margaret Anderson. By friends of Gibson Hghts. Church (Cleveland Pres.)

55. In memory of Mr. R. W. Dinsmore. By Mrs. Dinsmore and family. — (Mercer Presbytl.)

56. In memory of Russell Wiley McFarland. By his wife and children. (Mercer Presbytl.)

57. In memory of her Father and Mother, Samuel R. and Mary Rodgers. By Clara Johnston, Mercer Presbyterial.

58. In memory of Mrs. James Whitehead. By her daughter, Mrs. A. A. Mitchell, Emporia, Kans. (Kansas City Presbytl.)

59. In memory of Miss Nannie Leacox. By Mrs. Lulu Randolph, Keota, Ia. (Keokuk Presbytl.)

SENIOR LIFE MEMBERS
$25.00 Each

444. Miss Margaret McKeag, Apollo, Pa. By Mr. and Mrs. Charles G. Jackson and daughter.

445. Mrs. Donald Ludwick, Apollo, Pa By friends.

446. Mrs. Russell Glunt, Apollo, Pa. By the Lois Kingan Mission Circle.

447. Miss Mary McKeag, Leechburg, Pa. By Mr. and Mrs. Charles G. Jackson and daughter.

448. Mrs. Ila Weaver, Plumville, Pa. By Mary Hamill.

449. Mrs. Velma Weaver, Home, Pa. By Emabel Hamill.

450. Mrs. Merle Whitehead, Worthington, Pa. By the Esther Fleming Circle.

451. Mrs. Thomas Minteer, Worthington, Pa. By the Esther Fleming Circle.

452. Mrs. Bertha Anderson, Monroe, O. By Dr. James Anderson.

453. Mrs. Mae Apple, Monroe, O. By the Missionary Society.

454. Mrs. Emma Augspurger, Monroe, O. By the Missionary Society.

455. Mrs. Esther Yaw, Monroe, O. By Helen Mae Mehl.

456. Mrs. Aileen Whitsell, Monroe, O. By Roy Whitsell.

457. Mrs. Helen Boggess, Monroe, O. By Helen Mae Mehl.

458. Mrs. Robert W. Abrams, Oxford, O. By Isabelle Brittain.

459. Miss Dawn Davis, Hamilton. O. By a friend.

460. Mrs. Sherman Gurr, Hamilton, O. By Mrs. Stanley Kapps' Bible School Class.

461. Mrs. Charles Ward, Ezel, Ky. By the Jeanette C. Alter Society.

462. Mrs. Helen Longer, Richmond, Ind. By Mrs. Kelso Mendenhall.

463. Mrs. Betty Stewart, Camden, O. By her Grandmother, Mrs. Della Wright.

464. Mrs. Mary Zimmerman, Dayton, O. By five friends.

465. Mrs. Dorothy Broxie, Dayton, O. By Corinth Guild.

466. Mrs. Templyn Maffett, Middletown, O. By the WGMS.

467. Mrs. George W. Whitesell, Hamilton, O. By the WMS.

468. Patty Calla Chadwell, Camden, O. By Miss Calla Turner.

469. Mrs. Ruth McCormick, Culver City, Calif. By the WMS.

470. Mrs. Isabel Gleason. In Mem. By the Culver City WMS.

471. Mrs. Lilyan Hopper, By the WMS of Canterbury U. P. Church, Pacoima, Calif.

472. Mrs. Sadie H. Hill, Los Angeles, Calif. By Women's Christian Service Guild of Florence Ave.

473. Mrs. Clarice H. Waggoner, Los Angeles, Calif. By Women's Christian Service Guild.

474. Mrs. Mildred Hartman, Los Angeles, Calif. By Women's Christian Service Guild.

475. Mrs. Olive Latimer, Los Angeles, Calif. By Women's Christian Service Guild.

476. Mrs. Edna Losey, Los Angeles, Calif. By Mrs. Elizabeth Paul.

477. Mrs. Mary Garlock, Los Angeles, Calif. By the WMS, Grace U.P. Church.

478. Mrs. Effie Remsberg, Los Angeles, Calif. By Mrs. Thirza I. Grote.

479. Mrs. Eddie Knoles, Los Angeles, Calif. By Evening Mission Circle, Grace Church.

480. Wanda Gaebel, Long Beach, Calif. By the West Missionary Society.

481. Mrs. (Merle M.) Marguerite Johnson, Long Beach, Calif. By Mrs. Roy Lash & Mrs. Sam Lash.

482. Faith E. Hamilton, Cairo, Egypt. By Miss Ida Woods, Los Angeles, Calif.

483. Mrs. Rogers R. Mabry, San Diego, Calif.

484. Mrs. Marie Kelley, San Diego, Calif. By Women's Association, Pacific Portal Church.

485. Peggy Black, San Diego, Calif. By her parents, Chaplain & Mrs. F. C. Black.

486. Mrs. Sara Freville, Whittier, Calif. By Mrs. Russell Byall.

487. Mrs. Dorothy Fales, Whittier, Calif. By Mrs. Annadell Wells.

488. Miss Mary Smart, Santa Ana, Calif. By Daisy Russell Missionary Society.

489. Mrs. Joseph Stevens, Los Angeles, Calif. By Westminster Service Club.

490. Mrs. Albert Barr, Los Angeles, Calif. By Westminster Service Club.

491. Mrs. Herb. Johnson, Los Angeles, Calif. By Westminster Service Club.

492. Mrs. Bessie Aiken, Whittier, Calif. By Mrs. Elizabeth McCampbell.

493. Mrs. Margaret Pinner, Whittier, Calif. By Miss Lida Armstrong.

494. Mary K. Sheppard, Riverside, Calif. By Dr. and Mrs. R. W. Hofstetter.

495. Mrs. Bess Olson, Riverside, Calif. By WMS.

496. Mrs. Helen Brown, Riverside, Calif. By the Mary Martha WMS.

497. Mrs. Lois Thompson, Riverside, Calif. By the Mary Martha WMS.

498. Mrs. Charlotte Shaw, Long Beach, Calif. By the WMS.

499. Mrs. John Packwood, Adrian, Ore. By her Mother, Mrs. Edna Parott Rhodes.

500. Mrs. C. E. Buck, Nampa, Ida. By a friend.

501. Mrs. Edwin Tiegs, Nampa, Ida. By Women's Bible Class.

502. Mrs. Frances Lantz, Nampa, Ida. By Mrs. Ralph Hower.

503. Miss Bernice Turner, Nampa, Ida. By Mr. & Mrs. Theodore Turner.

504. Mrs. Emil Wilske, Nampa, Ida. By Mr. & Mrs. Earl Patterson.

505. Miss Dorothy Lantz, Nampa, Ida. By Mr. and Mrs. B. H. Allen.

506. Mrs. Alice Partridge, Nampa, Ida. By Mr. and Mrs. Cliff Wilde.

507. Mrs. Ora Blair, Nampa, Ida. By Mrs. Hazel Wilde.

508. Mrs. Gladys Uzzel, Nampa, Ida. By Mrs. Ray E. Chapman.

509. Mrs. Fern Gilbert, Nampa, Ida. By friends.

510. Mrs. Hattie Winemiller, Ontario, Ore. By Mr. & Mrs. Clarence E. Hughes & Joann.

511. Mrs. Vera M. Huling, Ontario, Ore. By her family.

512. Mrs. Winona DeWester, Benkelman, Nebr. By Margaret Work.

513. Carol Henry, Braddock, Pa. By a friend.

514. Carole Anne Weyels, Braddock, Pa. By a friend.

515. Mrs. Marie Stewart, Boston, Pa. By Mrs. Bessie Erickson.

516. Miss Betty Gothart, Boston, Pa. By Miss Margaret Gothart.

517. Mrs. Mona Mansfield, Boston, Pa. By Miss Effie R. Gothart.

518. Mrs. Ida Brunner, By her sister-in-law, Miss Claire Brunner, Turtle Creek, Pa.

519. Mrs. E. H. Shirley, Irwin, Pa. By her daughter-in-law, Mrs. Charles L. Shirley.

520. Sara Jane Rainey, Irwin, Pa. By self.

521. Miss Sarah Laird, Braddock, Pa. By a friend.

522. Mrs. William Dilfer, Braddock, Pa. By her daughter, Katherine Dilfer.

523. Mrs. Grace Click, East McKeesport, Pa. By WMS, First Church, Braddock, Pa.

524. Mrs. Howard Adams, Connellsville, Pa. By Christian Culture Class.

525. Mrs. Jesse King, Connellsville, Pa. By Christian Culture Class.

526. Mrs. J. French Kerr, In Memoriam. By Mrs. Margaret Woods, Connellsville, Pa.

527. Mrs. Lottie Gilpin, In Memoriam. By Miss Grace Potter.

528. Miss Blanch Potter, In Memorian. By Miss Grace Potter, Connellsville, Pa.

529. Mrs. F. R. Masters, East McKeesport, Pa. By her son and wife, Dr. Raymond E. and Dr. Ruth Masters.

530. Miss Janet L. Forsythe, East McKeesport, Pa. By parents, Mr. & Mrs. A. C. Forsythe.

531. Miss Mary Marshall, Greensburg, Pa.

532. Mrs. Margaret Null, Greensburg, Pa.

533. Miss Phyllis McClain, Greensburg, Pa. By Mrs. L. R. Mahood and Miss Helen Campbell.

534. Mrs. William Baker, Greensburg, Pa. By the Anna Milligan Missionary Society.

535. Mrs. Bertha Kuhns, Greensburg, Pa. By Mrs. John Austin.

536. Miss Mary C. Thompson, Tanta, Egypt. By Miss Ruth M. Williamson.

537. Mrs. Sara E. Holderbaum, Irwin, Pa. By her husband.

538. Mrs. Jane E. Brown, Irwin, Pa. By Mr. and Mrs. Elmer Holderbaum.

539. Mrs. Edith Lindh, Irwin, Pa. By Mrs. William N. Snyder.

540. Mary Evaline Hutchman, In Mem. By her daughter, Margaret Toepfer, Ligonier, Pa.

541. Mrs. Gladys Scherrah, Murraysville, Pa. By Mrs. Charles W. Thompson & Bernice.

542. Mrs. Jennie Rubright, Murraysville, Pa. By Mr. & Mrs. Rune Nystrom.

543. Mrs. Myrtle Gothart, Monessen, Pa. By Mrs. Emmett Spangler.

544. Mrs. Irma Regester, Monessen, Pa. By Mrs. Emmett Spangler.

545. Mrs. Helen Laird, McKeesport, Pa. By Miss Janet Pollock.

546. Mrs. Robert Kline, McKeesport, Pa. By Mrs. John M. Pollock.

547. Mrs. Harry Fairman, McKeesport, Pa. By Atlantic Avenue WMS.

548. Mrs. Harry E. Miller, New Kensington, Pa. By Mrs. L. A. Marshall.

549. Mrs. Will Rhodes, New Kensington, Pa. By a friend.

550. Miss Peggy Turner, New Kensington, Pa. By a friend.

551. Arthur R. Armstrong, D.D., New Kensington, Pa. By a friend.

552. Mrs. E. C. Ferguson, New Kensington, Pa. By Miss Margaret McKeever.

553. Miss Shirley Miller, New Kensington, Pa. By Mrs. E. C. Furguson.

554. Mrs. Annie Woomer, New Kensington, Pa. By Miss Shirley Miller.

555. Mrs. Melrose Longacre, Pitcairn, Pa. By her husband and family.

556. Mrs. N. M. Eppinger, North Bessemer, Pa. By Alpha Circle, Unity Church.

557. Miss Nancy Wittcopp, Unity, Pa. By Mr. & Mrs. George Houghtelin.

558. Mrs. Walter J. Fitzmartin, Verona, Pa. By Mrs. W. N. Clements.

559. Mrs. Laura Richey, North Bessemer, Pa. By her children.

560. Mrs. Beryl Mock, North Bessemer, Pa. By Helen Walker Missionary, Unity Church.

561. Mrs. Jean Scott, North Bessemer, Pa. By friends.

562. Mrs. Alfred Como, Unity, Pa. By Mr. & Mrs. Harry Miller.

563. Mrs. Clayton Auden, Unity, Pa. By Mr. & Mrs. Harry Miller.

564. Mrs. John McMillen, Columbus, O. By her sister and family.

565. Mrs. Elza Buckley, Columbus, O. By Martha Cooper.

566. Mrs. Earland Smith, Columbus, O. By a friend.

567. Mrs. Gelona Keith, Columbus, O. By Harriet Kyle.

568. Mrs. Dorothy Freeman, Columbus, O. By Harriet Kyle.

569. Mrs. Fred A. Huston, Columbus, O. By Rachel Circle, Glen Echo Church.

570. Miss Helen Hayden, Columbus, O. By Ruth Circle, Glen Echo Church.

571. Miss Annette Forgrave, Columbus, O. By Glen Echo Women's Association.

572. Mrs. Allen L. Beal, Columbus, O. By Rebecca Circle, Glen Echo Church.

573. Mrs. William Kyle, Xenia, O. By Miss Mary Kyle.

574. Mrs. Mary Beeler, Xenia, O. By Mrs. J. H. Nagley.

575. Mrs. Selena Abbott, Xenia O. By Mrs. J. R. Louden.

576. Agnes Nash, Xenia, O. By Mr. and Mrs. William Nash.

577. Peggy Anderson, Xenia, O. By Mrs. Orville Ellis.

578. Mrs. Robert Anderson, Xenia, O. By Mrs. Orville Ellis.

579. Mrs. Leroy Hinshaw, Xenia, O. By Mrs. Raymond Hopping.

580. Mrs. W. H. Donges, Xenia, O. By Miss Maud McClellan.

581. Mrs. E. A. Drake, Xenia, O. By Mrs. Donald Ferguson.

582. Mrs. Earl Short, Xenia, O. By Mrs. E. S. Foust.

583. Mrs. William I. Graham, Xenia, O. By a friend.

584. Miss Emma Comstock, Marysville, O. By Ada Gamble.

585. Miss Ruth Evans, Marysville, O. By a friend.

586. Mrs. Harold Dobbins, Cedarville, O. By Miss Martha Cooley.

587. Mrs. Fred Dobbins, Cedarville, O. By her husband.

588. Miss Wilmah Spencer, Cedarville, O. In memory of her Mother, Mrs. W. A. Spencer.

589. Mrs. W. C. Snodgrass, Springfield, O. By her mother, in memory of her father, Dr. John W. Bickett.

590. Miss Mary VanSchoyck, Reynoldsburg, O. By herself.

591. Mrs. Martha Savage Reynoldsburg, O. By sisters: Rachel Graham and Lois Lewis.

592. Miss Jacqueline Sue Dean, Springfield, O. By a friend.

593. Miss Eleanor Alexander, Xenia, O. By Mrs. Raymond Kline.

594. Miss Ruth Alexander, Xenia, O. By Miss Ruth Hopping.

595. Mrs. H. G. Moore, Weirton, W. Va. By Dorothy E. Westlake.

596. Katherine B. Sharpe, Steubenville, O. By Mrs. W. L. Sharpe.

597. Miss Mannie Agnes Anderson, Steubenville, O. By a friend.

598. Mrs. Edna Love, Steubenville, O. By Mrs. J. H. Helsley.

599. Mrs. Martha McLain, Bergholz, O. By her husband, Roy McLain.

600. Mrs. Elsie Crabs, Bergholz, O. By her daughter, Mrs. John Craig.

601. Mrs. Irene Patsch, East Liverpool, O. By the WMS, First Church.

602. Mrs. Elizabeth Hannahs, East Liverpool, O. By the WMS, First Church.

603. Mrs. Elva Dimmerling, East Liverpool, O. By Lucille and Derwin Dimmerling.

604. Mrs. Betty Stanley, East Liverpool, O. By a friend.

605. Mrs. Dwight MacLean, Wellsville, Ohio. By the Nelle P. Smith Missionary Society.

606. Mrs. W. C. Gould, Wellsville, O. By the Nelle P. Smith Missionary Society.

607. Mrs. Frances Young, Salineville, O. By WMS.

608. Mrs. Calvin Goddard, Carrollton, O. By Scroggsfield WMS.

609. Mrs. Helen Paisley, Bergholz, O. By Scroggsfield WMS.

610. Mrs. Martha Devore, Carrollton, O. By Scroggsfield WMS.

611. Mrs. Marjorie Hemming, Carrollton, O. By Scroggsfield WMS.

612. Mrs. Wilbur Bell, Carrollton, O. By a friend.

613. Mrs. Harold Robbins, Carrollton, O. By two friends.

614. Mrs. Robert J. Boyd, East Liverpool, O. By the May Rose Hart Missionary Society.

615. Mrs. Clifford Irvine, Greenville, Pa. By Mr. and Mrs. P. R. McDonald.

616. Mrs. Alice Mahan, Greenville, Pa. By Miss Anna McElhaney.

617. Mrs. Bertha Cole, Greenville, Pa. By a friend.

618. Mrs. Helen Hartman, Greenville, Pa. By a friend.

619. Mrs. Orva Janosek, Greenville, Pa. By a friend.

620. Mrs. Bernice Lytle, Greenville, Pa. By a friend.

621. Mrs. Mary Waldron, Greenville, Pa. By a friend.

622. Dorothy Voelker, Greenville, Pa., By Rev. & Mrs. Henry L. Millison.

623. Selva Hovis, Greenville, Pa. By Rev. and Mrs. Henry L. Millison.

624. Mrs. Lucille Eberhart, Oil City, Pa. By daughters: Miriam Milliren and DeLoris Lewis.

625. Mrs. Marcus Turner, Oil City, Pa. By Miss Sylvia Mitchell.

626. Mrs. Carl E. Christenson, Oil City, Pa. By Miss Alice Mitchell.

627. Mrs. Kenneth Coleman. By the Mayme McMichael WMS, Watson Run Church.

628. Mrs. Marsden Drayer. By the Mayme McMichael WMS, Watson Run Church.

629. Miss Ray Huffman, R.N., Kansas City, Mo. By Hasson Heights WMS, Oil City, Pa.

630. Mrs. Charley Clayton, Sandy Lake, Pa. By a friend.

631. Mrs. Mary Mae Cress, Utica, Pa. By friends in North Sandy WMS.

632. Mrs. Frances Vogan, Utica, Pa. By friends in North Sandy WMS.

633. Mrs. Alice Reagle, Utica, Pa. By friends in North Sandy WMS.

634. Mrs. Charles Fry, Greenville, Pa. By the May Holland WMS, Kennard, Pa.

635. Mrs. Roy Bailey, Greenville, Pa. By Miss Ethel Callahan, Kennard, Pa.

636. Mrs. Mary J. Livingston, Jamestown, Pa. By the Hazlett WMS, Hartstown Church.

637. Mrs. Glen Hueholt, Clyde, Pa. By friends from Bethel WMS.

638. Mrs. Walter Brendlinger, Clyde, Pa. By Mr. and Mrs. Wilson Shearer and Don.

639. Miss Opal Lockard, Blairsville, Pa. By Mrs. Norman Beer.

640. Mrs. Irene A. Haydon, Blairsville, Pa. By Martha M. Lucas.

641. Mrs. Blanche Blakley, Indiana, Pa. By the Crete WMS.

642. Mrs. John F. Hollingsworth, Homer City, Pa. By a friend.

643. Mrs. Mabel George, Indiana, Pa. By Mrs. Mabel Waller Mack.

644. Mrs. Caroline Weaver, Indiana, Pa. By friend.

645. Mrs. William A. Getty, Indiana, Pa. By Mr. and Mrs. Robert M. Fisher.

646. Miss Melinda Detwiler, Indiana, Pa. By Mr. and Mrs. Robert M. Fisher.

647. Mrs. Samuel Kemp, Indiana, Pa. By Mr. and Mrs. Robert M. Fisher.

648. Mrs. Mary Kler, New Florence, Pa. By friends.

649. Miss Annie Given, Indiana, Pa. By Mr. and Mrs. Eugene Elder.

650. Mrs. Clara Belle Rowe, Rochester Mills, Pa. By Mr. and Mrs. C. H. Hughes.

651. Miss Carrie Sharp, Shelocta, Pa. By the WMS.

652. Mrs. Minnie Gamble, New Florence, Pa. By friends.

653. Mrs. William C. Stephens, Indiana, Pa. By Miss Leda K. Stephens.

654. Mrs. Harold E. Sutton, St. Clairsville, O. By her husband.

655. Mrs. Lenor Walters Balcar, St. Clairsville, O. By Rev. and Mrs. Frank Montgomery.

656. Mrs. D. B. Best, Wheeling, W. Va. By Mrs. H. B. McCune.

657. Miss Dorcas Borland, Wheeling, W. Va. By a friend.

658. Mrs. Frank T. Hare, Wheeling, W. Va. By a friend.

659. Mrs. Fred O. Swift, Wheeling, W. Va. By Dr. & Mrs. A. W. Webster.

660. Mrs. Rowena Leasure, St. Clairsville, O. By a friend.

661. Mrs. Dorothy Harpley, St. Clairsville, O. By Mr. & Mrs. A. H. Mitchell.

662. Miss Elizabeth Linsz, St. Clairsville, O. By Mr. & Mrs. Alex Fodor.

663. Mrs. Letha Fleming, Bellaire, O. By Laurajane L. Burda.

664. Miss Ida Kreppell, Oak Park, Ill. By friends.

665. Mrs. Richard O. Williams, Oak Park, Ill. By a friend.

666. Mrs. Robert Fullerton, Oak Park, Ill. By Mrs. Laura Denison.

667. Mrs. Russell McAllister, Somonauk, Ill. By Mr. & Mrs. A. J. Boyle.

668. Mrs. Charles R. Hood, Somonauk, Ill. By the WMS.

669. Mrs. Herbert Norris, Plainfield, Ill. By the Wheatland WMS.

670. Mrs. W. H. Safranek, Chicago, Ill. By the Chatham WMS.

671. Miss Isabel Bradford, Chicago, Ill. By a friend.

672. Miss Clara Pieper, Chicago, Ill. By a friend.

673. Mrs. Mae Hanna, Chicago, Ill. By a friend.

674. Ruth E. Fry, Newville, Pa. By her Mother.

675. Clara E. Jumper, Newville, Pa. By herself.

676. Mrs. James O. Leitch, Newville, Pa. By the Big Spring WMS.

677. Mrs. Granville A. Menges, Highrock, Pa. By Guinston WMS.

678. Mrs. Lois Kendall Gordon, McConnellsburg, Pa. By Miss Rhoda E. Kendall.

679. Mrs. James F. Daddario, Lewistown, Pa. By Mrs. Esther Rowles.

680. Mrs. Pearl Shawver, Lewistown, Pa. By a friend.

681. Mrs. Charles Smith, Jr. By Willing Workers Class, Lewistown, Pa. In memory of Rev. Charles Smith, Jr.

682. Mrs. Charles E. Walker, McConnellsburg, Pa. By parents, Mr. & Mrs. Harold N. Rotz.

683. Mrs. Paul McClanahan, Assiut, Egypt. By Kings Daughters Society, Central Church, Omaha, Nebr.

684. Mrs. Lester Creighton, Lincoln, Nebr. By her husband.

685. Mrs. Alice Vickers, Lincoln, Nebr. By Mr. & Mrs. Arthur Johnson.

686. Jane Louise Johnson, Lincoln, Nebr. By parents, Mr. & Mrs. Arthur Johnson.

687. Eleanor Ruth Timmerman, Kansas City, Kans. By Mother, Mrs. R. O. Timmerman.

688. Mrs. Marie Mortensen, Omaha, Nebr. By WMS, South Omaha Church.

689. Mrs. Wilbur Bennett, Ewing, Nebr. By Mrs. Robert MacLachlan, Atkinson, Nebr.

690. Mrs. Donald Jeffries, Omaha, Nebr. By a friend.

691. Mrs. Mabel Legashulte, Omaha, Nebr. By Circle 1, Central Church.

692. Mrs. David Larsen, Sr., Minden, Nebr. By daughters: Martha Ellis & Helen Larsen.

693. Mrs. John C. Gerken, Butler, Pa. By Mrs. R. L. Maricq.

694. Mrs. Raymond Maricq, Butler, Pa. By Mrs. H. R. Edeburn.

695. Mrs. James Dickson, Butler, Pa. By a friend.

696. Mrs. Nora Friedhaber, Butler, Pa. By a friend.

697. Mrs. Floyd Burns, Butler, Pa. By Mrs. Carl Hoffman.

698. Mrs. T. A. Glenn, Butler, Pa. By Martha J. Glenn.

699. Margaret D. Grohman, Butler, Pa. By Mr. & Mrs. Carl Grohman.

700. Mrs. Dean Thompson, Butler, Pa. By self.

701. Mrs. O. H. Spiece, Butler, Pa. By self.

702. Mrs. Ann Patterson, Butler, Pa. By Sunshine Club, Jean Black MS, 2nd Church.

703. Miss Peggy Blakley, Butler, Pa. By Mother.

704. Mrs. Roy E. Phillips, Butler, Pa. By a friend.

705. Mrs. Margaret Bovard, Butler, Pa. By Grace Rhodaberger.

706. Mrs. Cora Belle Moore, Emlenton, Pa. By Robert and Esther Moore.

707. Mrs. Maude Moore, Emlenton, Pa. By Mrs. Annie Sloan.

708. Mrs. Eileen Sloan, Grove City, Pa. By husband, Walter Sloan.

709. Mrs. Rae Scott, Emlenton, Pa. By Walter Sloan.

710. Mrs. Margaret Wagner, Parker, Pa. By Betty L. Sloan.

711. Mrs. Stella Jamison, Parker, Pa. By Betty L. Sloan.

712. Mrs. Elizabeth DeBence, Grove City, Pa. By Ebenezer WMS.

713. Mrs. Paul Wible, Petrolia, Pa. By friends.

714. Mrs. Roy Walter, Petrolia, Pa. By a friend.

715. Mrs. Carl Lewis, Petrolia, Pa. By her family.

716. Mrs. William Wilcox, Petrolia, Pa. By friends.

717. Mrs. Harold A. Jack, Karns City, Pa. By Sherrard Missionary Society.

718. Mrs. Irwin B. Kelly, Karns City, Pa. By friends.

719. Louise Benshoff, Grove City, Pa. By a friend.

720. Gesche McCoy, Grove City, Pa. By a friend.

721. Mrs. Walter Mahood, Grove City, Pa. By Mrs. Irvin Chittester.

722. Mrs. Oliver L. Jackson, Grove City, Pa. By Mrs. Robert Allen.

723. Mrs. Don Bonig, Grove City, Pa. By Mrs. Robert Neely.

724. Mrs. Roy Patterson, Harrisville, Pa. By Sara Cochran Bible Class, Harmony Church.

725. Mrs. Effie Grossman, Harrisville, Pa. By Grace Braham Circle, Harmony Church.

726. Mrs. Velma Rosner, Harrisville, Pa. By Mr. & Mrs. Francis McConnell.

Memo For Men

DANIEL D. WOLFE, Executive Secretary, UNITED PRESBYTERIAN MEN, Pittsburgh, Pa.

A Day in the Life of a Men's Work Secretary

Ever wonder what a secretary—a secretary of men's work—does all day? I'll probably be just as amazed as you at the results of this. Suppose together we do some exploring. Let's look in on a representative day in the life of this species. Take today. It's Monday—it opened with our 15-minute Monday morning devotional in Calvin Hall. This gets the week off to a wonderful start.

Back in 605, you begin with Saturday's mail; however, Monday's mail usually arrives before you finish with Saturday's. The balance of the morning is required for preparing replies and sending off materials—men's work materials, of course.

Out of the corner of your eye, you catch a glimpse of the overstuffed pending tray. In it there is one task in particular that is, shall we say, slightly overdue—final editing of the first quarter monthly program suggestions for men's meetings. These are sent out to all chapters of UNITED PRESBYTERIAN MEN. Program suggestions are usually "tied-in" to a seasonal observance. Let me illustrate. In January our suggested program is geared to the Annual Week of Prayer. They are constructed in leaflet form and contain a brief statement of purpose, suggested passages of appropriate Scripture, suggested songs, even a suggested plan or form of presentation, sometimes an alternate or two, plus sufficient basic material for an interesting, informative program. Many times excellent resource material is enclosed. For example, with our January program—"The Priesthood of All Believers"—we are including, without charge, a copy of Dr. John Oliver Nelson's recent booklet, *The Life God Redeems.*

It has just occurred to me that you would be interested in our program subjects for 1955. Here they are:

January—The Priesthood of All Believers
February—The Man and the Boy
March—Who Is My Brother?
April—Present Significance of Easter
May—Our National Heritage
June—Divine Power in Our Daily Life
July—Christian Recreation
August—The Bible in Today's World
September—MEN AND MISSIONS
October—Areas of Christian Cooperation
November—Our Protestant Heritage
December—Keeping Christmas Christian

My little "green book" (red for '55) informs me that today, the twenty-second, I'm scheduled for our East Palestine Church at 8:00 p.m., for an "arousement." Don't believe you will find it in the dictionary—at least, it's not in mine—but an "arousement" is an effort to energize the huge, dormant manpower of our church to action—A-C-T-I-O-N—that will compare favorably to that of our wives, sweethearts, daughters, and our grandmothers. Impossible! Never do it! You'll be surprised if we succeed, won't you? That's our aim!

Already it's time to skip home for a bit of dinner, a quick change, and be off for East Palestine. What a nasty, miserable night. Wet, but not wet enough to keep the windshield from being a hazardous smear. And is it black? With the mud, the drizzle, and the blackness, one can hardly see the white line.

Had a fine meeting. Spearheaded and spark-plugged by Mr. Elden Meek and his committee. The occasion was brought to a highly successful conclusion with delicious ham barbecues, pie, and coffee. The car radio was a pleasant homeward companion. The log indicated 105 miles and approximately 4 hours elapsed driving time. Add to that 2½ hours of Christian fellowship and service, and you have a good evening, and a representative day, in the life of a men's work secretary. 'Nite.

P. S. *The First Annual Meeting of* UNITED PRESBYTERIAN MEN *at beautiful Spring Mill Inn, Mitchell, Indiana, on April* 15, 16, *and* 17, 1955!

The Teens

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

Someone labeled this "the century of the common man" but how much better if we could truthfully label it "the century of the brotherhood of man."
—W. Kiernan

THEME: "BY FAITH WE WALK THE CHRISTIAN ROAD"

Theme for March: "Another Milestone!"

Worship Theme: "By Faith—Abraham."

Scripture: Heb. 11:8-10; Gen. 12:1-4; 15:6; 22:8.

Song-of-the-Month: "He Leadeth Me, O Blessed Thought." SCW 205.

Prayer Cycle: 18 and 19 days.

Meditation: Abraham has always been called "Father of the Faithful" for he was chosen of God to become the father of a new spiritual race. His life sets forth most perfectly the power of faith. When God called him to leave his home and old associates to go into a new country, Abraham obeyed without question.

God had promised to bless him and make him a blessing and Abraham believed God and started out on his journey to a new land.

As we pass along this journey of life, God may call us to leave our home, our associations and undertake a new task for Him in some new field. Teen-Agers, remember God may be calling you to be a doctor, nurse, teacher or evangelist for Him in a new land. He is promising the same blessings so may you, in faith, accept His promises, as did Abraham.

Verse 9, of Hebrews 11, tells us that, by faith he became a sojourner in the promised land. That is, he lived as a pilgrim and a stranger in the land God had promised to him but his spiritual eyes saw a more beautiful and permanent home in the heavenly city with God.

Just so it is with us—we are pilgrims here passing along the Christian Road and our faith in God makes us believe we shall have a permanent home with Him someday. The life we are now living is a preparation for that new home so we should not be too much concerned about the things which are temporal but by faith, accept God's promises of those things that are eternal.

Mission Study: *The Hidden Treasure*, Jean Bothwell. Have you gotten your copy of this fine study book yet? We finish our review here but we can give only the high points of the story. You must read this interesting book.

When the certainty of partition of India was known, Gopal's father called him into his study and told him part of his plan. He gave to him a pair of golden hoops fashioned for earrings, slightly thicker than the ones Gopal was wearing. They had been specially made by the jeweler and were hollow. One of them was to carry the treasure. Just imagine how Gopal wondered what the treasure could be or if his father's brain had been affected by his illness. A note on a piece of rice paper told of money he would receive when his piece of the paper was presented to a Parsi banker with the other piece.

Gopal finds another piece of paper from his father's funeral pyre with these words printed "For God So Loved . . . That He gave." This became another Hidden Treasure.

After many hardships Gopal finds also the Christians' God.

THE TEEN TASK FOR 1955

FOREIGN: Literacy work in Pakistan. This is the centennial of the mission work of our denomination in the Punjab. The teen-agers will share in the great work of teaching people to read as well as providing materials to read.

HOME: Work among the American Indians. Since we are just starting the new year I suggest that you plan to get your contributions to the TEEN TASK gathered together before summer vacation, because the T.O. Ingathering comes in the fall.

The Juniors

The spontaneous feeling of brotherhood is a mark of human maturity.
—Oveta Culp Hobby

THE JUNIOR MAGIC CARPET

Juniors, hop aboard our magic carpet and fly through space to see where our Junior Special dimes will go this year.

EGYPT—Do you see that houseboat on the Nile river with its sail spread like a giant bird? That is the "*Ibis*" and it carries our missionaries to villages where they teach Bible stories. Older people learn to read the Bible and have lessons on how to care for babies, keep their homes clean, raise chickens, etc. Our dimes help the *Ibis*.

PAKISTAN—Off we go to faraway Pakistan to visit Sialkot Hospital where Junior and Light Bearers' dimes work in the Children's Ward. Poor little sick and underfed babies receive loving care and good food that will make their bodies strong and well. That nurse with the baby is Miss Betty Turner. Pray that other nurses may go to help her.

ETHIOPIA—Back in Africa! Let us visit the clinic at Sayo, Ethiopia. So many babies and little children need a doctor! There is no doctor just now but nurses Maxwell and Knieriemen love the little black babies and their mothers and work long hours to care for them. Junior dimes help buy the medicine and bandages to make the children comfortable.

NORTH SUDAN—We soar away to Khartoum North and stop to visit the Children's Home. Let's tiptoe into the nursery to see the little black babies asleep on white sheets in their cribs. Some have no mother to love them, others are not wanted. Junior dimes help buy good milk and food to build healthy bodies and Sitt Elizabeth gives them the love they need.

SOUTH SUDAN — See that long building among the palm trees at Doleib Hill? That's the clinic where our own Junior nurse, Miss Mary V. Ewing, works. Many babies and mothers would die if she did not know what to do for them. She also goes out into the villages to help sick people and tell them stories of Jesus.

NEGRO—Our magic carpet carries us over the ocean again and we go south to visit some of our schools. It is lunch time. See the children enjoying their good hot meal! Junior dimes help provide the lunch, for many Negro fathers cannot earn enough to give their children the food they need. One hot meal a day makes a wonderful difference to a hungry child.

AMERICAN INDIAN—Out across the Mississippi River we fly to see the Cherokee Indians at Stilwell, Oklahoma. Here is Mr. Leslie Smith, part Indian himself, who has charge of the Mission. Boys and girls, white and red, come to worship, study, learn and play together. Junior dimes will help to give these children more opportunities.

MOUNTAIN — Our magic carpet carries us back east into the hills of Kentucky and sets us down in the little town of Ezel. Here we see numerous yellow buses unloading children from the surrounding countryside at our school. Many of these boys and girls have few books to read so Junior dimes will help provide more library books for them to enjoy.

Happy landing! We have many blessings, haven't we? Let us share them with others by giving our dimes and by praying for those who are not so fortunate as we are.

* * *

Junior Special Posters for 1955 are available from the Literature Department. Free.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Sec'y.,
Imperial, Pa.

The word brother is the most sublime word in the English language. It denotes love and respect freely given without obligation. —*B. Atkinson*

Last spring when word came of the burning of the boys' dormitory at Camden Academy, we thought it unnecessary to rebuild. The school bus has largely eliminated the need for dormitories for boys. However, several teachers and their families were also made homeless by the fire. By considerable doubling up, arrangements were made for the rest of the school year. Search for suitable housing nearby for this year was futile. Because our teachers in all our missions are used in extra-curricular activities on campus, they need to live close to the mission.

Mrs. Shear, former secretary of Negro Work, and your present secretary made a hurried trip to Alabama in November. As a result of our findings at that time, the Board has voted to build a two-family house of concrete block on the site of the former dormitory. This should be a comfortable home and will somewhat relieve the congestion in the older buildings. Construction will begin soon. Funds have been allocated from the Junior Life Membership funds.

It was a delight to be again in the life of our Wilcox County Missions. One important event which we missed because of our limited time was the birthday party for Mildred Anne Reese who was two years old. A friend took a picture on that occasion and we are showing it to you in this issue. Mildred Anne is the daughter of Rev. James F. and Mrs. Reese. Rev. Reese is pastor of Camden and Miller's Ferry. Mrs. Reese teaches at Camden Academy. You may see for yourselves that Mildred Anne is worthy of the loving care which she receives. She is a very attractive and friendly little girl. We also met little Iris Lynn Brown attractive daughter of Dr. C. C. Brown, pastor at Annemanie and Prairie, whose picture was in the October issue of *Missionary Horizons*.

Mildred Anne Reese and her parents at her second birthday party.

We met the faculty in all four schools — Camden, Miller's Ferry, Prairie, and Annemanie. They are well-prepared, pleasant young people who take their work seriously. Most of them are on the county payroll now, but all share the responsibility for guiding those they teach to develop their highest possibilities. Some mentioned how much it means to them to work in a Christian institution and to have their names in the *Prayer Cycle* for special prayer.

A celebration of Veterans' Day was in progress when we reached the Camden campus. Representatives of many negro schools in that section of Alabama marched smartly along in the parade. There were floats, all showing evidence of originality and hard work. One was titled: "Education to conquer fear." Attached to and following this float was a mammoth representation of a prehistoric monster, complete with fearsome teeth. This beast was the brain child of a Camden teacher. Cleverly constructed, its feet treadled along on pedals. The teacher who made it insists that he will not be satisfied

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Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
8917 Upland Terrace, Pittsburgh 21, Pa.

The opportunity to practice brotherhood presents itself every time you meet a human being.
—J. Wyman

A mystic bond of brotherhood makes all men one. *—Goethe*

PURPOSES OF FRENCHBURG

It is well sometimes to take a look at the reason for things. Why has the work at Frenchburg been carried on since 1910? Is the outstanding purpose of the work the same now as it was when Miss Bertha Houston started a Bible School in the old building, bought from the Presbyterian Church, U.S.?

Miss Houston's purpose was to bring the knowledge of Christ to children who might not have heard the blessed story. Can we truthfully say that is still the chief aim of the work? Surely the story is as precious and needful for the hearts of men today as it was forty-five years ago! There is no reason we should get away from that purpose.

It is difficult to keep one's eye on the goal in a work concerned with the many activities which distract our attention—the difficulties, details of maintenance, problem of finding personnel, problems of discipline.

The work has a four-fold purpose: first, to develop the *spiritual* side; second, the *physical;* third, the *mental*; and fourth, the *social.*

In dealing with the *spiritual* side of the individual, we feel a grave responsibility. The young people entrusted to our care in school and dormitory, are precious in God's sight and we are charged with presenting the Gospel message to each one. To do this, daily chapel services or devotional periods are held for each one, from the first grader to the Senior in high school. At the chapel services, speakers come from the local community, visitors from a distance or teachers from the staff. The Bible is taught from the smallest child to the last year. In the grade school, this work is Bible memory work, Bible stories and workbooks. At the close of the year, a presentation of this memory work is given in a public Bible program. Students are encouraged to attend evangelistic services in local churches, and no one denomination being stressed more

Grade and High School, Frenchburg, Kentucky

than another. Church attendance is required of dormitory students. They are also active in young peoples' and missionary work. A Bible Club has been organized in the high school, with a membership of about forty, active in special projects for school and community. Each year some students are invited to do rural Bible School work, as an extension of the work of the local church.

The second phase of the work, the *physical*, includes many things. The used clothing store provides clothing at reasonable price for those who need it. We feel that it is better to make a small charge for the clothing for the sake of the people, and then that income helps in the maintenance of the physical plant. The Jane Cook Hospital has an open door to those in need of healing, both spiritual and physical. The nurses are working to bring their medical training to the needs of the sick ones and also the message of Christ to those sick in soul. Each night nurses go to the bedsides of patients to read Scripture, pray and counsel with them. Music and visits to the rooms are planned by some groups on Sabbath afternoon, with calls by pastors of local churches at all times. A fine school-lunch program is set up primarily to bring help to all of the students, particularly to the undernourished. Free lunches are given to those who need them. In the school curriculum is also included a well-rounded program of physical education with basketball as the main sport.

Turning to the *mental* training program of the school, we look in on classrooms and find well-trained teachers, many with masters' degrees, and having met the state requirements for certification. The high school has Grade-A rating. Our graduates are accepted in colleges both in and out of the state. The school curriculum is set up by the state and our textbooks and materials must pass that requirement. Running as a theme through all of the teaching, is the Bible, foundation for all teaching.

Briefly on the *social* side of the training, we try to give students an opportunity to live in a Christian atmosphere, with training in manners, attitudes and responsibility as young people to one another. The dormitory is carried on as a Christian home as far as possible, where the young folks are trained to live as members of a family. Daily devotions are held in the dining room, and the students plan and organize their own prayer meeting. Class parties, trips, picnics and varied social activities are chaperoned by teachers and staff members. On beautiful fall and spring afternoons a teacher or two and a group of their students hike up the nearby mountains.

May the Lord grant us wisdom, strength and power in this witness and testimony that the young people, may say, "I found Christ there and was trained for a life of service."

(*Mrs. S. O.*) *Winifred M. Linderholm*

NEGRO MISSIONS

(*Continued from Page* 370)

until he makes an animal that will also nod its head and wag its tail! Do you wonder that pupils often turn to him with their problems?

More than one page would be required to tell you the things we saw and heard in Alabama. The friends of Dr. and Mrs. D. F. White will be glad to know they are in their usual health and happy in their home in Selma. It was a joy to visit with them. Although no longer in the active ministry, their spiritual service continues.

We saw the *Hot Lunch Project* in operation at Miller's Ferry where nourishing food at minimum cost was comforting to young bodies. The government now urges that we include milk with each lunch. That would raise the cost from $3 per month, $27 per school year, to $4 per month, $36 per year, for one child's lunches.

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

Unfortunate are those who, in their limitations, can never sense the brotherhood of man. — *Oveta Culp Hobby*

SABBATH AT WARM SPRINGS

Dr. M. Dewitt Safford recently handed me a letter he had received from a business man who had spent a Sabbath Day in our Warm Springs Church. With his permission I pass his impressions on to you hoping that you will be thrilled as I was.

Mr. J. P. Feuerstein, who is an elder in our Valley Community Church, is floor manager of the main floor of Lipman-Wolf Department Store, one of the leading stores of Portland, Oregon, and was God's messenger in the Warm Springs Church on Sabbath, June 13, 1954.

He says: "The trip from Portland to Warm Springs on a beautiful summer morning is a fitting prelude to a sermon. Approximately one hundred miles over the forested foothills of Mount Hood, truly there is the handiwork of God. Winter's snow on either side of the highway for long stretches, symmetrical pines and lofty fir trees with just enough splashes of red and pink rhododendron, give the whole scene an appearance of God's garden. There was plenty of time for quiet communion with God as we drove for miles alongside the Warm Springs River, clear as crystal. It made one think of the river that Saint John speaks of in Rev. 22:1.

"A little after ten o'clock we came in sight of our destination. As we looked into a beautiful valley we saw the Warm Springs school and the administration buildings, and, nestled in its proper place, stood the little stone United Presbyterian Church with its inviting green lawn. What a picture! As we entered the sanctuary of the church, we found the adult Bible class in session with a young man teaching. There were twenty to twenty-five people in the class, all very attentive while the teacher taught as though he knew whereof he spoke. We all felt very much at home. It is wonderful to think that wherever God's people are gathered together, there one can feel at home.

"As I sat before the group of people in the eleven o'clock worship service, the inspiration of their faces humbled me. Here were assembled sixty-five or seventy persons, children and adults, about half of whom were Indians. There was one little papoose in his cradle-board, with mother, dad and grandma all keeping the little fellow in their eye. We had a wonderful time there worshipping in God's House at Warm Springs Reservation. After the service Mrs. Machamer took us through the church plant. We discovered what a beautiful and practical church they have. Also, we saw that the Reverend Mr. Machamer has an ideal pastor's family and a congregation to be proud of. Certainly the fruit of his labors shall never cease. The day was wonderful and as we stopped alongside the river on a grassy bank, we looked to God to thank Him for the joy of the day and felt an inward glow of God's grace and we knew that the events were a part of God's plan."

PAKISTAN-INDIA MISSION ANECDOTES

(*Continued from Page* 353)

in Pakistan. Mr. Burke was very much interested to learn about it. When Dr. Reed arrived in Karachi, the capital of Pakistan, a little later, and called on government officials to arrange for his tour, he was much surprised when he introduced himself, to be told that they already knew him and were expecting him. Instead of a lot of time-consuming red tape concerning travel, etc., everything had been arranged and no time was lost.

So ends the strange story of one of Jhelum District's outstanding converts, Gulab Khan.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

Understanding is of the mind, but brotherhood is of the heart.
—P. L. Prattis

INTERESTING FACTS ABOUT P. M. I.

In 1865 Miss Martha J. McKown opened a day school for girls, located near a boys' school in Assiut, Egypt, which later became Assiut College. The day school started with three pupils and grew until 1874 when a boarding department was considered necessary. It was named Pressly Memorial Institute in 1886 in honor of a generous donor. It is primarily a school for girls but, as in many girls' schools in Egypt, older sisters bring their small brothers to the Kindergarten Department.

When we visited in late October, 1954, there were 707 pupils enrolled and about one-seventh came from non-Christian homes. It is interesting to note that there are 32 families that have three or more children in school, 2 families have five each, and one family has six. The school has been fortunate in being able to retain its religious instruction, and even the non-Christians recognize the value of character training which the school gives. Missionary Societies, both Junior and Senior, are active and the Thank Offering and White Gift are received each year. Daily chapel exercises are conducted and all classes are offered a daily Bible lesson, though Moslem children are forbidden to have Bible instruction.

The boarding department is a most rewarding service. There are 104 boarders now of whom nine are pastors' daughters. This school home is a wonderful opportunity for the girls and the teachers. At present there are 20 Egyptian women employed as teachers and almost all of them are graduates of the school. There are seven foreign women teachers, and thirteen men teachers for part-time, three of them are Arabic masters and non-Christians, but send their children to the school. The maintenance of such an institution is a tremendous task, but scholarships help and friends of the school have contributed to it. There are 25 servants employed as carpenters, gardeners, cooks, waiters, washers and ironers, but it takes them all to keep up such a well-kept school with its splendid equipment, its beautiful flowers and trees and well-kept grounds.

About 150 members of the alumnae, friends and teachers were present at a tea and program one afternoon. Miss Myrtle Ghaly is the efficent president of the Alumnae Association that planned the tea; she and Mrs. Azr Gubra spoke of the successes of P.M.I. in enthusiastic, colorful speeches from their hearts and experience.

It was a happy occasion and I was glad that our WGMS has a part in maintaining this fine school with its high ideals. There are three short-term teachers needed for the staff next year, one for High School English, one for Primary and Kindergarten English and a teacher of piano. This would be a grand place of service and we pray those of God's choosing may hear His call, and answer it.

OPPORTUNITIES FOR SERVICE

There are numerous opportunities in our fields overseas for young women, and older women, too, who have missionary motives. In all our Missions there have been changes in our permanent staff: sometimes by retirement, personal illness or in the family, or by death, and the work of the Mission is limited because of lack of personnel. We need career missionaries for present opportunities.

Short-termers are needed also, those who feel they could serve for three years in a Mission field. They do their work in English, and often this period makes possible the dis-

Mrs. Arthur B. McBride with the Foreign staff at Pressly Memorial Institute, Assiut, Egypt in October, 1954. First row (l to r) : Mrs. Sara Baker, Miss Lois Patterson, Miss Lida Knight, Miss Mary L. Thompson Miss Lela Dillon, Miss Marie Tait; second row: Miss Carolyn Phelps, Miss Eloise Crabbe, Mrs. Don Parkinson, Mrs. McBride, Miss Carolyn Miller, Madame Draganescou.

covery from actual experience their fitness for foreign service. Some short-term needs for September 1955 are here listed:

FOR EGYPT—In CAIRO. The Ezbekieh School for Girls needs two short-termers for English, History, Bible, etc. The American College for Girls needs teachers of: English, History, Piano, Science and Mathematics. For the newly expanded Home Economics program, there is great need for an experienced teacher in "Child Development and Family Relations."

In TANTA. The Martha McKown Hospital is limited in its wider usefulness for lack of nurses, both for special and general duty. An experienced dietitian and housekeeper to oversee and direct the kitchen, care of hospital rooms, etc., could be an older woman, and thus release nurses who are needed for the care of patients.

In ASSIUT. The hospital needs nurses for general and special duty. Pressly Memorial Institute needs teachers of H.S. English, Primary and Kindergarten English, and Piano.

FOR THE SUDAN. In the North Sudan schools there is need for short-term teachers for regular school subjects, and also for Commercial subjects, as many are asking for such training if a teacher could be secured. A school nurse who could also serve in village welfare work would be a great help in Khartoum North G.B.S.

FOR ETHIOPIA. The Girl's School in Addis Ababa needs another short-term teacher for general school subjects.

In POKWO. The Women's Board has been asked to secure nurses for the work among the Anuaks. This work represents great opportunities for service, as a clinic is an immediate need. Nurses of experience who enjoy pioneer work, have a compassion for the sick and suffering, and a compelling desire to make Christ known through the ministry of healing would cheer the hearts and lighten the load of those who are laboring there.

Inquiries concerning any of the above positions may be addressed to:

Rev. T. Donald Black,
Board of Foreign Missions,
401 W. Chelten Ave.,
Philadelphia 44, Pa.

Mrs. Arthur B. McBride,
The Women's Board,
847 Thorn Street,
Sewickley, Pa.

MY NEW TASK

My task is the evangelistic work in Luxor and Luxor district which covers 300 miles along the Nile from Aswan in the South to Tanta north of Luxor which is just about halfway between. The distances between our churches is so great and transportation is very slow and difficult. Many villages cannot be reached except by boat and the boat can only be used in half this district a year. Only one visit every other year is far too little.

(The boat is shared with the Middle Egypt district which uses it before Christmas.) This year we will be working from Tanta to Luxor beginning about the middle of January; the Morrisons will use the boat with me when it is possible. So far this year the work has gone slowly but I hope what has been done and is being planned will grow as time goes on. Much time this year will be spent in getting acquainted with the people, recalling and becoming accustomed to Upper Egyptian Arabic as well as trying to progress in my knowledge and use of it.

There are five Bible teachers of whose work I have charge and two other workers who serve part-time. I have met and visited with the Bible teachers in Luxor and Esna (about an hour by car from here) but I have not seen the other three. The part-time workers live here in Luxor and work out from here. This week I have invited all the Bible teachers for a two-day Conference at which Miss Zaheya Hanna, a teacher in the Bible training school in Minia, will give three Bible lessons and we will all join the women of the church Thursday afternoon when Miss Zaheya will speak. We are praying that this may be a real blessing and a time of strengthening for these faithful workers in our Master's vineyard. Scattered as they are, much prayer is needed to support them.

The second week in January we are planning to have Miss Lydia Matta come to Luxor to help the Girls' Group here. Also I hope to bring to Luxor young women from various churches in the district to have special classes in leadership training. We are praying that there may be many able to attend and that the lessons may give vision for volunteer service among the young women as well as a deepening of the spiritual life of those who attend. Your prayers will be greatly appreciated—for the plans, the program and leader, those who will attend, and that all be to His glory to strengthen the church of Christ here in Egypt.

Most of my time thus far has been spent in Luxor visiting and working with church groups. The Women's Group has reorganized the Missionary Society; it is proving to be a struggle for the new officers but I pray that they may keep up their courage and persevere in this good work. I believe that this Society can make a real contribution to the National organization which is in its beginning. Last week the Girls' Group organized and we hope that they may grow as the year progresses.

Beatrice McClellan

ATBARA NEWS

School is going on very well at present. Of course there are the usual problems day by day but one never gets away from that. So far no infectious disease has broken up classes. We have more pupils in the upper grades of the Intermediate school than we have had for several years. But the total is just about the usual —around 550. We took another teacher this month making twenty full time and the pastor of the church comes some days for a few hours to teach Arabic in addition to which Minerva Campbell of St. Louis is here as a short-termer.

I wish you could visit our classes some morning. Recently I was in the school over in the town at the time for the Bible lesson. A class of six-year olds, most of them in their first year in school, were doing their memory work. The teacher gave them the first word of the Psalm and then they went on themselves. I am sure that many of them could not have carried on alone but many of them must have known it when they could go on without the teacher's leading. When I mentioned it to our pastor later in the morning he said—the results are not our responsibility, ours is to teach. Every child in the class was from a Muslim home.

We had quite a successful Teachers' Institute in Khartoum North the last week of October. There were just under eighty in regular attendance

including the missionaries who are in school work. Nearly all the teachers from all the schools were there at some time except the four from here who did not go at all.

This is a time of political change here. All the English governors and District Commissioners and others filling positions called "Political Service" who had not gone earlier left this last week. Many of these men have spent years in the country and had expected to be here until they reached retirement age. We hope that some of the integrity which was built into their work will survive and certainly a lot of the law and order should.

Mary Jane McKnight

NEWS FROM AVALON SCHOOL

It looks as though we were going to have to make a radical change in the Training School work this next spring. The medium of instruction is to change over from English to Hindi. This is a change we welcome, for it will mean that the girls will be able to grasp the content much more easily. Their English is so poor. But along with this they are going to require Intermediate pass as a requirement for entrance instead of Matric. Matriculation corresponds to our High School graduation level and Intermediate represents a certificate or diploma granted after two years of college. This is all to the good, too, but so few of our Christian girls can go on to college and I am afraid it is going to mean very few Christian students for us and we don't like that. Also they are going to reduce the length of course from two years to one and that is just too bad for they won't get enough practical work to make them really good teachers. They really need a two-year course. However, we have decided to go on with it for a year at least and then see how it works out and whether or not we think it is practical to carry on.

Miss Ishwar Singh continues to grow as she gains experience and we praise God for her. She is doing a good job. Running a school and coping with all the demands of the Educational Department and all the requests and orders from here, there and everywhere is certainly no easy job these days. We have over 500 enrolled in the school and a staff of 20 teachers; 16 teachers are in residence. They are a nice group and we feel that we have a better staff now than we have had since Partition. There is still too much of a turnover but so long as we have so many from outside the Province and so many get married we will just have to accept that. We have two new teachers this last year who are fitting in beautifully and we hope very much we will be able to keep them for some time. One of our M.A.'s will probably leave in April as she wants a college post.

Vida J. Graham

WGMS SHORT-TERM MISSIONARIES

EGYPT

Miss L. Vernelle Blair, 1952.....Cairo
Miss Ruth A. Brooks, R.N., 1953.....Assiut
Miss Eloise Crabbe, 1952.....Assiut
Miss Lela Dillon, 1954.....Assiut
Miss Lois A. Giffen, R.N., 1952.....Assiut
Miss Emogene A. Golding, R.N., 1952.....Tanta
Miss Bessie B. James, 1952.....Tanta
Miss Catherine M. Jamieson, 1952.....Cairo
Miss Marilyn R. Law, R.N., 1952.....Tanta
Miss Sara Jane Nesser, 1951.....Tanta
Miss Ruth L. Nolin, 1951.....Tanta
Miss Rosemarie Otte, 1952.....Cairo
Miss Lois M. Patterson, 1954.....Assiut
Miss Carolyn A. Phelps, 1954.....Assiut
Miss Ruth Romaine, 1953.....Assiut
Mrs. Alma P. Ross, 1953.....Tanta
#(Mrs. John C.) Dorothy Miller Spielman, 1954.....Cairo
Miss Mary Elizabeth Wilson, R.N., 1952.....Tanta

#Two-year term

PUNJAB, PAKISTAN

Miss Marjorie L. Feenstra, R.M.T.....Lahore
Miss Helen P. Vos, R.N.....Lahore

THE SUDAN

Miss Irene M. Adams, 1954.....Khartoum North
Miss Minerva M. Campbell, 1954.....Atbara
Miss Martha I. Pollock, 1953.....Malakal

ETHIOPIA

Miss Anna H. Ens, 1952....Box 1111, Addis Ababa

UNDER APPOINTMENT

Miss Lois R. Anderson, 1954.....712 Randolph St., N.W., Washington, D.C.
Miss Helen B. Galloway, R.N., 1954.....R.D. 3, Washington, Iowa

Note: In addressing these short-termers please remember to put "% American Mission" with each foreign address.

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary,
36 Iroquois Drive, Pittsburgh 28, Pa.

From the brain come atom bombs and other weapons of destruction. From the heart come love and the feeling of brotherhood. —*P. L. Prattis*

COMMITMENT DAY

Our fourth annual denominational Commitment Day falls on February 27, the first Sabbath of Lent in 1955. Since this is an Assembly-authorized observance, included in the denominational *Plan Book* for pastors, it is primarily within the province of each pastor and his session to make the decision concerning its observance. Therefore, the main "mailing" of materials and suggestions is made to pastors. However, we are sending a supplementary mailing to the Presbyterial Temperance Secretaries, to keep them informed concerning plans and materials, and we do, hereby, call upon all Women's and Teen societies to support their pastors in the observance of Commitment Day. Perhaps an interested inquiry and the promise of assistance will encourage your pastor to proceed with this important, significant service. We depend on the women to undergird this undertaking with their active assistance and support as well as with their prayers.

We suggest that you carefully read the section on Commitment Day in my new Handbook. *Education for Sobriety* for practical ideas in the preparation and observance of this day.

"EDUCATION FOR SOBRIETY"

Concerning the *Handbook*, we hope every society has received its copy, with my letter and the leaflet describing the Billboard Posters. In October sufficient copies were sent to every Presbyterial Temperance Secretary to be relayed to each society. Sometimes they do not have accurate addresses for the Temperance Secretaries in all local societies, so that some may have been missed. In this event, please contact your Presbyterial Secretary or write me. We want every society to have a copy of this book which gives innumerable suggestions for Alcohol Education in the local church. Copies also were mailed to pastors and chairmen of Temperance Education Committees. If you find this *Handbook* helpful let us know how you are using it. We call attention to the bibliography at the back of the book. Use it as a basis for building a good library of materials for your educational program.

BILLBOARD POSTERS

In the November 29 *United Presbyterian* we asked "Who will be next" to display a billboard temperance poster, after reporting that Rev. Frank Lawrence, pastor of the First U. P. Church, Indiana, Pa., was first to report the erection of such a poster. Now one of our women temperance secretaries reports—Mrs. A. Garnier of the Kenmore U. P. Church, Kenmore, N. Y. She is also President of the Kenmore WCTU as well as being the church Temperance Education Committee chairman. In cooperation with the Youth Temperance Council of the church, they have displayed the large poster at a prominent intersection at the city line between Buffalo and Kenmore. The YTC paid for the poster ($8.00) and the Wittmer Ferris Sign Co. gave free time and space. May we publicly thank this Sign Co., and suggest to our readers that there are no doubt other companies that would do the same thing if approached with this worth-while project. *Who will be next?* (If you have mislaid leaflet giving information on posters, write me for another.)

PROTEST

All Temperance leaders agree that we should continue to protest to Vice President Nixon his appointment of Robert L. King as his administrative assistant, despite the letter sent out by the Vice President attesting to

(*Continued on Page* 381)

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

Without tolerance, without understanding of each other or without a spirit of brotherhood, we would soon cease to exist as a great nation. —D. Eisenhower

PAKISTAN-INDIA CENTENNIAL

What do you know about the founding of our United Presbyterian Mission in the Punjab and its growth through one hundred years? Earlier books on the Mission are out of print —*Our India Mission* by Dr. Andrew Gordon; *Facts and Folks in Our Fields Abroad* by Miss Anna A. Milligan; and *In the Shadow of the Himalayas* by Misses Emma Dean Anderson and Mary Jane Campbell. If you are so fortunate as to own these books now is the time to reread them; if you do not have them try to borrow them. We are happy to announce that the booklet, *Witnessing in the Punjab,* written several years ago by Miss Agnes Ballantyne, has been revised and reprinted and is now ready. It is small (36 pages) and inexpensive (35¢) but will give you a good brief picture of our work.

Two new leaflets in a series on *Our Mission Institutions* are also ready for your Punjab study. *Memorial Hospital* at Sialkot was written by Dr. Reba C. Hunsberger and *Hajipur Girls School,* also at Sialkot, was prepared by Miss Eva M. Hewitt. Each leaflet 3¢.

We will make you a special price of 45¢ for *Witnessing in the Punjab* and one each of six leaflets dealing with our work there.

Handbook on Foreign Missions published in 1953 is a good source book for viewing the full scope of our missionary endeavor.

SUPPLEMENTARY READING

You who want a popular-type book on India-Pakistan and are not following the Reading Course might try one of these*:

Fly with Me to India by Dorothy Clarke Wilson. $2.00. See modern India through the eyes of an American novelist.

Jeep Tracks by Helen L. Bailey. Paper $1.00. Visit the village schools and churches and learn what a missionary does.

Face to Face with India by Roland E. Wolseley. Cloth $2.50; paper $1.25. Meet men and women of today's India and learn their problems as our missionaries do.

* *Order from the U. P. Bookstore.*

CONGRATLATIONS!

In 1935-1936 the first Reading Course list was published and about 150 women read the required books and received certificates. How many of those women have continued reading the books each year for twenty years? Their certificates must be well covered with seals! Here are the names of two faithful readers with a twenty-year record. We will print the *names of others reported to us.*

Mrs. R. E. Ausburn, Tulsa, Okla.
Mrs. E. Ellifritz, Washington, Pa.

Our hearty congratulations go to them for this worthwhile achievement. Besides keeping up with the current interdenominational Home and Foreign studies for each year, these women have read two good books with a spiritual emphasis each year. Do you do as well? Following the 1955 Reading Course will help you attain a balanced literary diet.

OTHER NEW LEAFLETS

Carrie M. Buchanan Girls' School, Luxor, Egypt, by Martha A. Roy. 3¢.

Children's Home at Khartoum North, The Sudan, by M. M. McClellan, 3¢.

Little Brown Children of Egypt by Ruth M. Williamson. 3¢.

* * *

Do you have your Prayer Cycles for 1955?

* * *

See the Literature page in the January issue for information about materials for the World Day of Prayer, February 25.

Tributes

Mrs. Alexander Paxton
Mrs. H. T. Yingst

The Women's Missionary Society of the Reid Memorial United Presbyterian church of Richmond, Indiana, wishes to pay loving tribute to the memory of two of its members, Mrs. Alexander Paxton and Mrs. H. T. Yingst, who during the past year have been called to their heavenly home.

Their joy was in serving their Master in all activities of the church and the memory of their faithfulness in the work we shall cherish through the years. Both were Life Members of the Missionary Society.

To their loved ones we extend our sympathy.

Committee

Miss Jeannette L. McCrory

With a feeling of deep sorrow and loss the Beaver Valley Missionary Presbyterial wishes to pay a tribute of love and respect to the memory of Miss Jeannette L. McCrory, who for so many years was our missionary representative in Egypt, and who was called to her heavenly home on November 19, 1954.

Miss McCrory had endeared herself in the hearts of many in our presbyterial.

We extend sincere sympathy to her loved ones.

Executive Committee of Beaver Valley Missionary Presbyterial

Mrs. Alma Dennis

It is with profound sorrow that we, the members of the Women's Missionary Society of the Bergholz United Presbyterian Church, record the death of Mrs. Alma Dennis, Sept. 29, 1954.

Mrs. Dennis was active in all affairs of the church and was serving as president of the missionary society at the time of her passing.

In her home she was efficient, gracious and hospitable. Her life of loyal service to her church and her Master will continue to be an inspiration to all who knew her.

The Committee

Minnie Payne

The members of the North Buffalo Missionary Society wish to pay loving tribute to the memory of Minnie Payne who passed away September 28, 1954.

She was devoted to the Church, attended whenever her health permitted.

Her humble, unselfish devotion to her son will remain an inspiration to all who knew her.

To her loved ones we extend deepest sympathy and commend them to God's loving care.

The Committee

Mrs. Irene Sharp

The Women's Missionary Society of Shelocta, Pa., U.P. Church wishes to pay a loving tribute to the memory of Mrs. Irene Sharp.

She had been a member of this church since August 30, 1884. She went to her heavenly home September 29, 1954. Her long years of loyal service to her church and to her Master will continue to be an inspiration to all who knew her. She knew Him "whom to know is life eternal."

Committee

Mrs. Elizabeth Luscher

The Beulah Missionary Society of Mumford, New York, pays loving tribute to the memory of Mrs. Elizabeth Luscher, who, in her 95th year, passed away August 23, 1954 at her home in LeRoy, New York.

She was a life member of the society and her passing will leave a vacancy which will be hard to fill. Her long years of loyal service to the society will continue to be an inspiration to all who knew her.

To her children and other loved ones we extend our deepest sympathy.

The Society

Mrs. Anna Colson

On August 22, 1954 Mrs. Anna Colson was called to her heavenly home, following several months of illness.

She was a true witness for her Master and very faithful in His service. She had a kind word and cheery smile for everyone. No task was too difficult for her. She is greatly missed in all the departments of the church. Her life will ever remain an inspiration to all who knew her.

We extend sincere sympathy to her loved ones.

The Faith Missionary Society of the United Presbyterian Church of Schenectady, N. Y.

Mrs. W. T. Jenkins

We of the Senior Women's Missionary Society of the Rocky Springs church of New Galilee, Pa., are united in our expression of love to the memory of one of our members, Mrs. W. T. Jenkins. In spite of her 83 years she was always faithful in attendance in our meetings and church service. All of her 83 years were spent in the Rocky Springs church. On Sabbath morning, Nov. 14, 1954 in the quietness of sleep she was called from our earthly church to her heavenly home. To her loved ones we extend our heartfelt sympathy.

Committee
Mrs. H. E. Beatty
Mrs. R. S. McAnlis

Mrs. Clara Lazaro

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

These beautiful words taken from the twenty-seventh psalm, the favorite psalm of Mrs. Clara Lazaro, are a testimony of her life as she lived it in her church.

The Lillian McConnell Women's Missionary Society of the Turtle Creek United Presbyterian Church, wish to pay a tribute of love to the memory of our dear friend and member.

Mrs. Lazaro was always in God's house, when able, on the Sabbath. It is fitting, therefore, that God should call her to her heavenly home Sabbath morning, October 10, 1954.

Mrs. Lazaro had been a member of the Turtle Creek church since childhood and also a life member of the WGMS. She taught Sabbath School for many years. Her Christian influence and beautiful prayers will long be remembered in our church.

She was given her last wish, that she might be able to attend the one hundred and twenty-fifth anniversary of her beloved church, June 1954, and again take communion at the table as she had done when a child.

She lived that we who are left, feel within our hearts, a challenge for the service of God's Kingdom that so filled her life. We mourn her loss and treasure her memory for her unfailing faith and joy in the Master's service.

To her sons and their families, we extend our deepest sympathy and commend them to Him, "Who giveth his beloved sleep."

Grace Johnston
Mary George
Mary James

Miss Corena Daugherty

The Daugherty WMS of Reedurban, Ohio, wishes to pay loving tribute to Miss Corena Daugherty, a U.P. Home missionary and founder of Bedford Ave., Fairmount Park Churches, Canton, also Reedurban of which she was a member. She passed away Nov. 5, 1954, aged 83, in the Home for Aged, Wilkinsburg, Pa., where she resided since Oct., 1950, a devout Christian loved by all who knew her. We shall always cherish her memory.

Laura Wilson, President

Mrs. Emma Leightner

The Women's Missionary Society of the United Presbyterian Church, Elderton, Pa., wishes to pay loving tribute to the memory of Mrs. Emma Leightner who was called to her heavenly home on August 24, 1954.

She was faithful in attending the Golden Rule S.S. class, worship service and missionary meetings. Her patience and humble submission to her heavenly Father's will during her lingering illness endeared her to all who knew her.

We extend our deep sympathy to her husband, daughter, son and their families.

Committee

Mrs. Ferd Zeigler
Mrs. Ferd Stamm
Mrs. C. W. Ifft
Mrs. W. H. Myers

The members of the Women's Assn. of the Zelienople, Pa., United Presbyterian church wish to pay loving tribute to the memory of our members who have been called to their heavenly home. The memory of their kindly, helpful deeds and loyalty will long remain in the hearts of their friends. We extend our heartfelt sympathy to their loved ones, and commend them to God's loving care.

Committee

TEMPERANCE AND REFORM

(*Continued from Page* 378)

Mr. King's high personal character and the fact that he had resigned his position as vice president and general manager of the Southern Comfort Distillery of St. Louis, etc. While the letter was courteous, it misses the point entirely. It is "the set of the sail" that counts and if this gentleman was once connected with a distillery his interest and sympathy would undoubtedly continue to point in this same direction. In view of the original announcement that Mr. King would "handle considerable legislative matters," it is exceedingly important that we strongly urge Mr. Nixon to reconsider this appointment. The wet forces are jubilant over Mr. King's appointment which should clinch the suspicion that his influence will be thrown to their side in these "important legislative matters." Stir up the whole church to write Mr. Nixon—even though Mr. King may have taken this position, men in government positions have been known to "resign" for various reasons!

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Agnes Ruth Bond ..... Wheelock Academy, Millerton, Okla.
Mr. Leslie Smith ..... R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer ..... Warm Springs, Oregon
Rev. Louis Mitchell ..... Tama, Iowa
Mr. E. A. Penney ..... R.F.D., Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission ..... Kayenta, Arizona
Freight and Express address .. Flagstaff, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KY. SCHOOL

Supt. and Mrs. Arthur Gathman .. Frenchburg, Ky.
Mr. Geraldine Galloway, H. S. Prin. .. Frenchburg, Ky.
Mr. Lester McCauley, Elem. Prin. .. Frenchburg, Ky.
Mrs. S. O. Linderholm, Secretary .. Frenchburg, Ky.
Mrs. Clay Banks ..... Frenchburg, Ky.
Mrs. Irene Birchfield ..... Frenchburg, Ky.
Mrs. Louise Burtner ..... Frenchburg, Ky.
Miss Alice Childs ..... Frenchburg, Ky.
Miss Francina Dyer ..... Frenchburg, Ky.
Mrs. Florence Eller, Matron ..... Frenchburg, Ky.
Miss Alice Hesselink ..... Frenchburg, Ky.
Miss Lois Heykoop ..... Frenchburg, Ky.
Mrs. Alice Hughes ..... Frenchburg, Ky.
Miss Janet Jones ..... Frenchburg, Ky.
Mr. S. O. Linderholm ..... Frenchburg, Ky.
Miss Alberta McBride ..... Frenchburg, Ky.
Miss Esther Marie McDowell ..... Frenchburg, Ky.
Miss Joyce Murphy ..... Frenchburg, Ky.
Miss Bertha Pecht ..... Frenchburg, Ky.
Mr. Robert Randall, Coach ..... Frenchburg, Ky.
Mr. Arnold Ross ..... Frenchburg, Ky.
Mr. Zenas Spicer ..... Frenchburg, Ky.
Mrs. John Teed ..... Frenchburg, Ky.
Mr. Adrian Wells ..... Frenchburg, Ky.
Mrs. Climie Patterson, Clothes Room Manager ..... Frenchburg, Ky.
Mrs. Lola Horn, Dietitian ..... Frenchburg, Ky.

JANE COOK HOSPITAL

Miss Glendine Lundquist, R.N. Supervisor ..... Frenchburg, Ky.
Miss Mary Olive Cochran, R.N. ..... Frenchburg, Ky.
Miss Jeannette Mannix, R.N. ..... Frenchburg, Ky.
Miss Betty J. Hatton, R.N. ..... Frenchburg, Ky.
Miss Joan Johnston, Business Office ..... Frenchburg, Ky.
Mrs. Berna Phelps, L.P.N. ..... Frenchburg, Ky.
Miss Bernice J. Olson, Technician .. Frenchburg, Ky.
Mrs. Emma Brooks, Dietitian ..... Frenchburg, Ky.

EZEL, KY. SCHOOL

Supt. and Mrs. William A. Heagen ..... Ezel, Ky.
Miss Larue Millen, H. S. Prin. ..... Ezel, Ky.
Miss Wanda Aigner ..... Ezel, Ky.
Miss Mildred Baldwin ..... Ezel, Ky.
Mr. Glen Helton ..... Ezel, Ky.
Mrs. Jean Helton ..... Ezel, Ky.
Mrs. Duncan C. Henry ..... Ezel, Ky.
Mrs. Mildred Little ..... Ezel, Ky.
Mrs. Fred S. (Ann Adair) McGeoch ..... Ezel, Ky.
Miss Gladys Millen ..... Ezel, Ky.
Mr. Ottis Murphy ..... Ezel, Ky.
Mrs. Dorothy Murphy ..... Ezel, Ky.
Mrs. Ora Mynhier ..... Ezel, Ky.
Miss Elizabeth Newcomb ..... Ezel, Ky.
Miss Lois Raub ..... Ezel, Ky.
Miss Marilyn Tague ..... Ezel, Ky.
Miss Florence Wheeler ..... Ezel, Ky.
Mr. J. S. Trimble—Coach ..... Ezel, Ky.
Mrs. Elisa Hulick—Clothes Room Mgr. .. Ezel, Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel, to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky., if sent by railroad freight or express.

CITY AND PRESBYTERIAL

Miss Jean Dickey ..... New York Presbytery
9 Hillsboro, Elmont, L. I., New York, N. Y.
Miss Esther Jones ..... Caledonia Presbytery,
115 Marjorie Dr., Kenmore, N. Y.
Miss Dorothy Partington ..... Westland, Pa.
Mrs. R. G. Russell ..... Slovan, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Ruth Bemis ..... West Middletown, Pa.
Miss Margaret Beveridge ..... U. P. Home, Washington, Ia.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Supt. and Mrs. K. P. Thomas ..... Annemanie, Ala
Mrs. M. C. Pugh ..... Annemanie, Ala.
Mrs. Alberta Southall ..... Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples ..... Camden, Ala.
Mr. Harry W. McKeldin, Ass't. Prin. .. Camden, Ala.
Miss Joe Dee Atchison ..... Camden, Ala.
Miss Ethel M. Allen ..... Camden, Ala.
Mr. and Mrs. W. B. Ballard ..... Camden, Ala.
Miss Frances J. Boyd (Bible) ..... Camden, Ala.
Mrs. Gwendolyn Cooke ..... Camden, Ala.
Mr. R. V. Cooper ..... Camden, Ala.
Mr. H. A. Duncombe ..... Camden, Ala.
Mrs. A. E. Freeman ..... Camden, Ala.
Mr. Thos. V. McDowell ..... Camden, Ala.
Mrs. Elizabeth Parrish ..... Camden, Ala.
Miss Geraldine Pettway (Bible) ..... Camden, Ala.
Mrs. Neola Reese ..... Camden, Ala.
Mrs. Mayme L. Smith ..... Camden, Ala.
Mrs. Mattie L. Street ..... Camden, Ala.
Mr. and Mrs. James L. Tyree ..... Camden, Ala.
Miss Lizzie Washington ..... Camden, Ala.
Miss Alice B. Whitaker ..... Camden, Ala.
Mrs. Cora H. Whorter ..... Camden, Ala.
Mrs. E. Johnetta Wilson ..... Camden, Ala.
Mrs. B. D. Bridges, Dietitian ..... Camden, Ala.
Mrs. Sarah W. Rivers, Matron ..... Camden, Ala.
Mrs. Minnie Peoples, Laundress ..... Camden, Ala.
Mr. Martin Dees, Maintenance ..... Camden, Ala.
Rev. James Reese, Pastor at Camden and Miller's Ferry ..... Camden, Ala.

THYNE INSTITUTE, VIRGINIA

Mrs. Grayce S. Hudley ..... Chase City, Va.

JUBILEE HOSPITAL, N. C.

Mrs. Eva J. Adams, R.N., Supt. .. Henderson, N. C.
Mrs. Allen, R.N. ..... Henderson, N. C.
Mrs. Barnett, R.N. ..... Henderson, N. C.
(Four other graduate nurses and twelve other aides.)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible ..... Henderson, N. C.

KNOXVILLE COLLEGE, TENNESSEE

Mrs. Geneva Arnold ..... Knoxville, Tenn.
Mrs. Lillian Jenkins ..... Knoxville, Tenn.
Mrs. Fern Peoples ..... Knoxville, Tenn.
Mrs. Moselle Robinson ..... Knoxville, Tenn.
Miss Mabel Weir ..... Knoxville, Tenn.
Mrs. Mildred Wellman, R.N. ..... Knoxville, Tenn.
Mrs. Marcella Latham ..... Knoxville, Tenn.
J. H. Clark, M.D. ..... Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary ..... Knoxville, Tenn.

MILLER'S FERRY, ALABAMA

Supt. and Mrs. B. T. Ridgeway .. Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson ..... Miller's Ferry, Ala.
Miss Olivia Hamilton ..... Miller's Ferry, Ala.
Mr. Booker T. Hollinger ..... Miller's Ferry, Ala.
Mrs. Annie Jones ..... Miller's Ferry, Ala.
Miss Darthular Mangram ..... Miller's Ferry, Ala.
Mrs. Izetta McCaskill ..... Miller's Ferry, Ala.
Mrs. Annie McDowell ..... Miller's Ferry, Ala.
Miss Mildred Mosley ..... Miller's Ferry, Ala.
Mr. and Mrs. C. T. Patterson .. Miller's Ferry, Ala.
Mrs. Alene Reese (Bible) ..... Miller's Ferry, Ala.
Miss Dorothy Veasley ..... Miller's Ferry, Ala.
Miss Annie Walton ..... Miller's Ferry, Ala.
Mr. Otis Woody ..... Miller's Ferry, Ala.
Mr. Herman Bridges, Maintenance ..... Miller's Ferry, Ala.

PRAIRIE, ALABAMA

Supt. and Mrs. William T. Peters ..... Prairie, Ala.
Mrs. Leola Jackson ..... Prairie, Ala.
Miss Vashti Jones ..... Prairie, Ala.
Mrs. Juanita Seldon ..... Prairie, Ala.
Mrs. Helena Shelby ..... Prairie, Ala.
Rev. C. C. Brown, D.D., Pastor at Prairie and Annemanie ..... 625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy ..... 717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren ..... % Mrs. P. H. Parker, Knoxville College, Knoxville, Tenn.
Dr. and Mrs. D. F. White ..... 625 First Ave., Selma, Ala.
Mrs. N. D. Williams ..... Miller's Ferry, Ala.

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission should be added to each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Assiut
Miss Mildred M. Cooke, R.N., 1954 ..... Assiut
Miss Mary Frances Dawson, 1922; 1946 ..... Cairo
Miss Marjorie J. Dye, 1951 ..... Cairo
Miss Lois M. Finney, 1953 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Elsie M. French, 1909 ..... Cairo
Miss Martha C. Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Faith E. Hamilton, 1954 ..... Cairo
Miss L. Katherine Jacobsen, 1954 ..... Cairo
Miss Lois D. Kingan, 1926 ..... Benha
Miss Mary L. Markley, 1954 ..... Cairo
Miss Helen J. Martin, 1915 ..... Cairo
Miss Beatrice H. McClellan, 1946 ..... Luxor
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Frances M. Patton, 1922 ..... Mansura
Miss Martha A. Roy, 1938 ..... Cairo
Mrs. Rachel T. Selver, 1925 ..... Fayoum
Miss Norma Lee Squires, 1954 ..... Cairo
Miss Inez M. Sutton, 1949 ..... Luxor
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Alberta A. Tedford, R.N., 1947 ..... Tanta
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Elizabeth M. Wilson, 1932
9 Sharia Massoud, Abbassia, Cairo
Miss Laura B. Wright, 1921 ..... Minia

On Furlough

Miss Helen R. Brownlee, R.N., 1931
% Mrs. T. H. Bruce, 2824 Moraine Ave., Dayton 6, O.
Mrs. Ada A. Dunlap, 1926
155 Beechwood Rd., New Wilmington, Pa.
Miss Vesna R. Patterson, 1924
923 6th St., N., Nampa, Idaho
Miss Helen M. Walker, 1930
299 W. Second Ave., Columbus 1, Ohio
Miss Margaret A. Work, 1924**
E. Platte Ave., Fort Morgan, Colo.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 ..... Sialkot City
Miss Ruth I. Ardley, 1924 ..... Lahore
Miss Margaret E. Ballartyne, 1941 ..... Sangla Hill
Miss R. Jean Black, 1921 ..... Pasrur
Miss Frances E. Brown, 1927; 1937 ..... Lyallpur
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Audrey C. Campbell, 1953 ..... Rawalpindi
Miss Florence M. Carithers, R.N., 1953 ..... Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Pasrur
Miss M. Evelyn Cathcart, 1925 ..... Sialkot City
Miss Margaret J. Fehlman, 1918 ..... Rawalpindi
Miss Evva P. Hartig, R.N.A., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Sialkot City
Miss Alice G. Hill, 1938 ..... Sargodha
Miss Reba C. Hunsberger, M.D., 1921 ..... Taxila
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss Barbara A. Lewis, 1953
Kinnaird College, Lahore
Miss M. Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Gene A. Purdy, 1954 ..... Sialkot City
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Elizabeth H. Turner, R.N., 1947 ..... Sialkot City
Miss Helen V. Weede, 1928 ..... Campbellpur
Miss Josephine L. White, 1951 ..... Sialkot City

On Furlough

Miss Edith M. Drake, 1947
333 Orchard St., New Wilmington, Pa.
Miss Evelyn M. McKelvey, R.N., 1937
Frenchburg, Ky.
Miss Margaret L. Murdoch, 1924 ..... Salem, N. Y.
Miss Laura Reynolds, 1924
320 Bennett Rd., Buffalo 25, N. Y.

PUNJAB, INDIA

Miss Vida J. Graham, 1922 ..... Dhariwal
Miss S. Jane Lamont, 1928 ..... Pathankot
Miss Dorothy M. Neff, 1952 ..... Pathankot
Miss Willa M. Ramsey, 1921 ..... Pathankot
Miss Vivian L. Trimble, 1921 ..... Pathankot

THE SUDAN

Miss Mary Anna Bode, 1952 ..... Omdurman
Miss Una Cole, 1918 ..... Gedaref
Miss Beverly J. Day, 1953 ..... Omdurman
Miss Mary V. Ewing, R.N., 1940 ..... Doleib Hill
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Khartoum North
Miss Aleta J. Matthews, 1946
Box 84, Khartoum North
Miss Mary Jane McKnight, 1922 ..... Athara
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Mary K. Smith, M.D., 1944 ..... Nasir
Miss M. Evelyn Stewart, 1952 ..... Omdurman
Miss Helena G. Tetley, 1951 ..... Doleib Hill
Miss Frances Turk, R.N., 1921
P. O. Box 155, El Obeid
Miss Eleanor C. Vandevort, 1949
Ler via Adok, U.N.P., White Nile Mail Service
Miss Ruth E. Wilson, 1951 ..... Omdurman

On Furlough

Miss Marguerite M. McClellan, 1926
401 W. Chelten Ave., Philadelphia 44, Pa.
Miss E. Verna Pillow, 1930
428 N. 16th St., San Jose, Calif

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1929 ..... Gore
Miss Isabel Blair, 1923 ..... Saye
Miss Eileen Halewood, R.N., 1947 ..... Maji
Miss Norma H. Kniereimen, R.N., 1951 ..... Saye
Miss Martha A. Maxwell, R.N., 1951 ..... Saye
Miss Ruth E. McCreery, 1950 ..... Saye
Miss Hazel J. McGeary, 1946 ..... Maji
Miss Ruth M. Nichol, 1933 ..... Addis Ababa
Mrs. A. W. Pollock, R.N., 1943 ..... Shimeora
Mrs. Ruth L. Walker ..... Addis Ababa
Miss Joan E. Yilek, 1948 ..... Addis Ababa
Send all Ethiopia mail to Box 1111, Addis Ababa.

On Furlough

Miss Marjorie Faught, R.N., 1933**
578 Sheffield Drive, Springfield, Delaware Co., Pa.
Miss Mary Nell Harper, R.N., 1948
2713 Pine St., Everett, Wash.
Miss Marguerite M. Lienard, 1943
18951—40th Pl., N.E., Seattle 55, Wash.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909
1214 6th Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1906; 1918
225 E. Broadway, Newton, Kansas
Miss Minnehaha Finney, 1894
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921
5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918
% U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Carol E. McMillan, 1906
1203 E. Washington St., Washington, Ia.
Miss Marion A. Paden, 1902
1444 Indiana Ave., Connersville, Ind.
Miss M. Stella Robertson, 1922
Five Shoregate, Crail, Fife, Scotland
Mrs. Jane Smith Simpson, 1923
323 E. Main St., Ligonier, Pa.
Miss Nellie C. Smith, 1911
102 W. Poplar St., Grove City, Pa.
Miss Laura B. Walker, 1904
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ethel L. Weed, 1919
% Mrs. McCallister, 315 Fourth St., Carmi, Ill.
Miss Ida Whiteside, 1913; 1935
25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson 1924; 1944
505 S. Main St., Greensburg, Pa.
Miss Esther W. Wilson, 1919
% Mrs. John McCain, 322 Bridge St., West Bridgewater, Pa.

PAKISTAN-INDIA

Miss Hazel Bennett, 1908
754—22nd St., San Diego 2, Calif.
Miss M. Lois Boyd, 1918 ..... % Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884
Box 992, Santa Ana, California
Miss Betsy Fleming, 1913
6549 Emerald Ave., Chicago 21, Ill.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903
306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904
425 N. Galloway St., Xenia, Ohio
Miss Mary E. Logan, 1891
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 ..... Lebo, Kansas

THE SUDAN

Miss Mary E. Cole, 1919
308 W. Garfield St., Clarinda, Iowa
Miss Elsie E. Grove, 1912
21 Caroline Ave., Poughkeepsie, N. Y.
Miss Ray Huffman, R.N., 1924
3210 Olive St., Kansas City, Mo.
Miss Aulora R. McIntyre, 1911; 1919
1203 E. Washington St., Washington Iowa

**Leave of absence for family reasons. (Note: All short-termers are listed in the Foreign Department.)

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c/o American Mission should be added to each foreign address

EGYPT

Mr. and Mrs. Judson W. Allen ..... Cairo
Rev. and Mrs. Eugene H. Ammon ..... Assiut
Dr. and Mrs. Ewing M. Bailey
3 Sharia Mehalia, Heliopolis, Cairo
Rev. and Mrs. K. G. Fleming ..... Alexandria
Dr. and Mrs. Paul W. Jamison ..... Tanta
Dr. and Mrs. N. A. Kraft ..... Assiut
Rev. and Mrs. John G. Lorimer ..... Mansura
Rev. and Mrs. Paul H. McClanahan ..... Assiut
Mr. Everett W. McCreery ..... Assiut
Rev. H. A. McGeoch, D.D. ..... Alexandria
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*Rev. and Mrs. George E. Morrison ..... Luxor
Mr. and Mrs. W. W. Nolin ..... Assiut
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Rev. and Mrs. Bernard E. Quick ..... Cairo
Dr. and Mrs. Walter J. Skellie ..... Assiut
Dr. and Mrs. John A. Thompson ..... Cairo
Mr. and Mrs. Robert M. Turnbull ..... Assiut
Rev. and Mrs. C. B. Watkins ..... Assiut

On Furlough

Mrs. H. A. McGeoch
Lakeside Ave., New Concord, Ohio

PUNJAB, INDIA

Rev. and Mrs. L. A. McCulloch ..... Dhariwal
Dr. and Mrs. J. Morgan McKelvey ..... Gurdaspur

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter ..... Sialkot
Dr. and Mrs. J. D. Brown ..... Gujranwala
Dr. and Mrs. W. C. Christy ..... Gujranwala
Dr. and Mrs. E. V. Clements ..... Pasrur
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. Robert A. Foster ..... Sialkot
Rev. and Mrs. E. H. Glasman ..... Gujranwala
Rev. and Mrs. John D. Harkness ..... Sargodha
*Mrs. Horace J. McGuill ..... Taxila
Rev. and Mrs. C. Emerson McBane ..... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Gujranwala
Mr. and Mrs. Charles C. Millson ..... Jhelum
Dr. and Mrs. Hugh M. Milne ..... Qila Sheikhupura
Rev. and Mrs. Paul Pulliam ..... Sialkot
Mr. and Mrs. Charles A. Stewart ..... Gujranwala
Dr. and Mrs. Harris J. Stewart ..... Gujranwala
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Taxila
Dr. and Mrs. Robert F. Tebbe ..... Rawalpindi
Dr. and Mrs. John Vroon ..... Sialkot
*Rev. and Mrs. John W. Wilder ..... Rawalpindi

On Furlough

*Dr. and Mrs. Ralph Blocksma
201 Medical Arts Bldg., Grand Rapids, Mich.
Dr. and Mrs. Norval E. Christy
304 Adams St., Milton, Mass.
Dr. and Mrs. J. H. Colvin ..... Sussex, Wis.
Dr. and Mrs. Orval L. Hamm ..... Gardner, Kansas
Mr. and Mrs. Irvin G. Lotze
2918 Regent St., Berkeley 5, Calif.
Dr. and Mrs. W. H. Ross ..... Sterling, Kansas
Rev. and Mrs. G. LeRoy Selby
732 N. El Molino Ave., Pasadena 6, Calif.
Mr. and Mrs. F. A. Whitfield
1010 W. 1st St., Topeka, Kansas

THE SUDAN

Rev. and Mrs. W. B. Adair ..... Obel, via Malakal
Dr. and Mrs. J. Lowrie Anderson ..... Malakal
#Mr. and Mrs. Paul E. Arnold ..... Akobo, via Malakal
#Rev and Mrs. C. Lee Crandall ..... Akobo, via Malakal
Rev. and Mrs. James R. Deemer ..... Omdurman
#Mr. and Mrs. Lambert B. Ekster
Mundri, via Malakal
Dr. and Mrs. Leander Finley ..... Omdurman
Dr. and Mrs. Robert G. Gordon ..... Nasir, via Malakal
#Rev. and Mrs. Harvey T. Hoekstra
Akobo, via Malakal
#Rev. and Mrs. Paul E. Hofstetter ..... Omdurman
Mr. and Mrs. Charles Jordan ..... Akobo, via Malakal
Rev. and Mrs. S. Robb McLaughlin
Atar, via Malakal
Rev. and Mrs. Robert H. Meloy ..... Omdurman
Rev. and Mrs. W. H. Philips ..... El Obeid
Mr. and Mrs. Edward O. Pollock ..... Malakal
Dr. and Mrs. A. G. Roode ..... Pibor, via Malakal
Dr. and Mrs. R. F. Shields ..... Khartoum
Rev. and Mrs. LeVerne Sikkema
Akobo, via Malakal
#Rev and Mrs. J. Robert Swart ..... Pibor, via Malakal
Mr. and Mrs. Milton H. Thompson ..... Malakal
Rev. and Mrs. Harold T. Walker ..... Gedaref
Mr. and Mrs. E. Alan Webb ..... Atar, via Malakal
Rev. and Mrs. Alexander C. Wilson ..... Malakal
Rev. and Mrs. W. S. Wilson
Doleib Hill, via Malakal

*Associate. #Reformed Church in America.

On Furlough

Rev. and Mrs. W. B. Anderson
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Rev. and Mrs. Willard M. Galloway
Payne Apts., Alexander St., Princeton, N. J.
Rev. and Mrs. Kenneth Rasmussen
4476 Highridge Ave., Pittsburgh 14, Pa.
Rev. and Mrs. A. Mac Roy
401 W. Chelten Ave., Philadelphia 44, Pa.

ETHIOPIA

Rev. and Mrs. Milton C. Fisher ..... Addis Ababa
Rev. and Mrs. C. M. Haspels
(Ghimeera) address: Addis Ababa
Dr. and Mrs. W. D. McClure ..... Gambella, Sudan
Mr. and Mrs. Fred Russell ..... Addis Ababa
Rev. and Mrs. Murray Russell
(Gorei) address: Addis Ababa
Mr. and Mrs. Phil R. West ..... Addis Ababa

On Furlough

Dr. and Mrs. John A. Cremer
Receiving Hospital, Detroit, Michigan

RETIRED FROM ACTIVE SERVICE

EGYPT

Dr. and Mrs. J. W. Acheson
155 Beechwood Road, New Wilmington, Pa.
Dr. and Mrs. E. E. Elder
5480 Wissahickon Ave., Philadelphia 44, Pa.
Dr. and Mrs. Dalton Gallow
2205 Audley Ave., New Castle, Pa.
Dr. and Mrs. W. P. Gilmor ..... West Alexander, Pa.
Rev. and Mrs. F. D. Henderson
542 N. Sever St., Wooster, Ohio
Dr. and Mrs. H. S. Hutchison
R. D. 1, Claysville, Pa.
Dr. and Mrs. W. B. Jamison ..... New Wilmington, Pa.
Dr. and Mrs. F. C. McClanahan ..... New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan
R. R. 8, Monmouth, Ill.
Mr. M. C. McFeeters
225 N. Mercer St., New Wilmington, Pa.
Dr. and Mrs. W. T. Moore
311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips
15527 Via de Las Olas, Pacific Palisades, Calif.
Dr. and Mrs. Mark S. Roy ..... New Concord, Ohio
Dr. and Mrs. F. Scott Thompson
5528 Wayne Ave., Philadelphia 44, Pa.

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell
128 Garden Ave., Grove City, Pa.
Dr. and Mrs. H. C. Chambers
340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. D. R. Gordon
2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur
314 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam
208 North "I" St., Mcamouth, Ill.
Dr. and Mrs. S. C. Picken
420 E. Green St., Winterset, Iowa

THE SUDAN

Dr. and Mrs. W. J. Adair ..... Eskridge, Kansas
Dr. and Mrs. Paul J. Smith ..... North Bend, Nebraska

IN SHORT-TERM SERVICE

EGYPT

Miss Nonine E. Borgman ..... Cairo
Miss Olive F. Braham ..... Cairo
Mrs. Sarah B. Cooper ..... Assiut
Miss Mary P. Craig ..... Cairo
Miss Wilma G. Duff ..... Assiut
Miss Neva J. Galloway ..... Cairo
Mr. G. Kenneth Gordon ..... Assiut
Miss Sarah L. Hill ..... Cairo
Miss Esther O. Hofstetter ..... Assiut
Dr. Earl M. Kreth ..... Assiut
Mrs. Elisabeth Markley ..... Cairo
Mr. and Mrs. Donald M. Parkinson ..... Assiut
Miss Louise C. Rankin ..... Cairo
Miss Norma L. Reid ..... Cairo
Mrs. Fay Reed ..... Assiut
Mr. Milton J. Sage ..... Assiut
Miss Annie Belle Sellers ..... Assiut
Miss Lois J. Simon ..... Cairo
Miss Lucy L. Soule ..... Cairo
Miss Harriet E. Wagner ..... Cairo

PAKISTAN-INDIA

Mr. and Mrs. Chas Atwater ..... Landaur, U. P.
Dr. and Mrs. O. A. Brown ..... Taxila
Mrs. Winifred Hardeman ..... Landaur, U. P., India
Miss Dorothea McKissick ..... Landaur, U. P., India

THE SUDAN

Mr. J. Lester Haspels ..... Omdurman
Mr. Glenn R. Noble ..... Omdurman
Mr. Richard Ploen ..... Omdurman
Mr. Richard C. Smith ..... Omdurman
Dr. and Mrs. James West ..... Lor

OFFICERS OF THE ANNUAL CONVENTION
OF THE WOMEN'S GENERAL MISSIONARY SOCIETY
Buffalo, New York — June 14-17, 1955

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Secretary.....Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Missouri
Treasurer.....Mrs. H. Ray Shear, 904 Publication Bldg., Pittsburgh 22, Pa.

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HOSPITALITY & RECEPTION—Mrs. Robert Smith.....181 Lowell Rd., Kenmore 17, N. Y.
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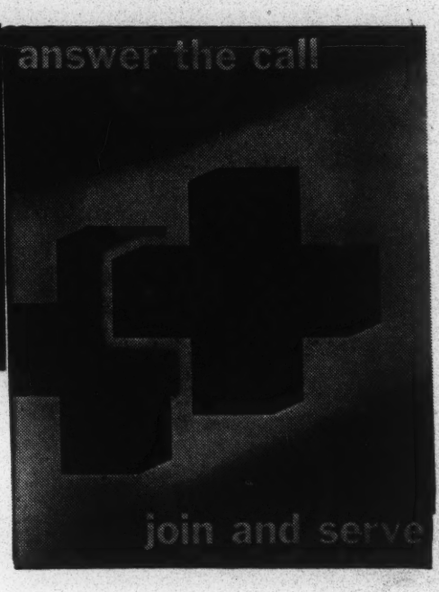

AMERICAN RED CROSS

President Dwight D. Eisenhower, Honorary Chr., American Red Cross, says, "So long as human misery exists, Red Cross work can never be finished. Natural disasters and that most terrible of all disasters to befall mankind—warfare—have for many years tested its courage, usefulness, and efficiency. We know that the Red Cross, a powerful force for mercy, is ever ready to help."

INAUGURATION OF THE PAKISTAN-INDIA CENTENNIAL CELEBRATION

The first report to reach *Missionary Horizons* from the Centennial Celebration of the Synod of the Punjab has just come in informal letters from Miss Edith Williams. According to the program the three-day Inauguration Celebration at Sialkot began even before the dawn of 1955, the Centennial year. As this Magazine goes to press there is space to mention only a few program highlights.

First, on Thursday evening, December 30, came the Inauguration Dinner. Friday, Dec. 31, was a full day. Historical addresses by missionaries was the forenoon feature: Medical Work by Dr. Reba C. Hunsberger; The Theological Seminary by Dr. R. R. Stewart; Evangelistic Work by Dr. H. J. Stewart; Personnel and Finance Work by Rev. P. A. Miller. Following a tour of mission highpoints of interest in the afternoon, addresses were given by Nationals telling how they or their families had accepted Christ. Historical Exhibits, Consultation meetings with Dr. A. E. Kelly and Rev. Don Black were climaxed at nine o'clock New Year's Eve by a fireside Communion service in the Alter home.

On Saturday, January 1, 1955, came the Special Centennial Inauguration Service in the First U.P. Church in Sialkot City, the oldest United Presbyterian Church in the Mission. The pastor, the Reverend S. K. Mall, conducted the service. Various nationals, missionaries and the visiting Board Secretaries from America had parts in the service. Miss Williams states that a hearty welcome everywhere was accorded to Dr. and Mrs. Kelly and Mr. Black.

Our Missions in Pakistan-India Today